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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَاٰلِهِ وَبَارِكْ وَسَلِّمْ

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(Roman Urdu)

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(Islaami Akhlaaq va Aadaab)

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احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

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فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaaraka mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaaraka fazeelat-e-'ilm-e-deen mein marvi haiñ, banda-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqa ziyada paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnat va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman-urdu zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Mohammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-batta deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hausla diya chunke iraada Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Zia-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihi-ta'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-urdu mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjoh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi reh gayi ho to ittila' farmayein taake iski islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a ko Banda-e-'Aasi. Faqeer-e-Qadri Gada-e-Nizaami Badruddin Ahmad Khan Razvi Misbahi, Qazi-e-Shahar Mangalore, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman-urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghaira to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde. **WhatsApp Number: +91-7619496787**

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

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- Volume 01:** Imaan Aur 'Aqaaid
- Volume 02:** Tahaarat (Paaki)
- Volume 03:** Namaaz
- Volume 04:** Namaaz, Maut Aur Janaaza
- Volume 05:** Zakaat Aur Rozah
- Volume 06:** Hajj
- Volume 07:** Nikaah, Hurmat-e-Musaaharat
- Volume 08:** Talaaq, Eela, Zihaar, Iddat
- Volume 09:** Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr
- Volume 10:** Pada Hua Maal, Gumshuda, Karobaari-Shirkat, Waqf
- Volume 11:** Khareed-o-Farokht (Purchase & Sales)
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Chapter:- 01

Khaane Ke Aadaab

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ط

Hazr-o-Ibaahat Ka Bayaan:-

(Ya'ni Mamnu' Aur Mubaah Cheezoñ Ka Bayaan)

Is kitaab mein un cheezoñ ka bayaan hai jo shar'an mamnu' ya mubaah haiñ. Istilaah-e-Sharah mein Mubaah usko kehte haiñ, jiske karne aur chhodne donoñ ki ijaazat ho, na is mein sawaab hai na is mein 'azaab hai. Makrooh ki donoñ qismoñ ki taa'reefein hissa-dom (bahaar-e-shari'at hissa-2) mein zikr kar di gayin wahan se ma'loom karein.

Is kitaab ke masaail chand abwaab (chapter) par munqasim (divided) haiñ. Sab se pehle **khaane peene** se jin masaail ka ta'alluq hai, woh bayaan kiye jaate haiñ ke insaani zindagi ka ta'alluq khaane peene se hai.

Qur'an-e-Majeed Mein Irshaad Hota Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (٨٧) وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (٨٨)

[Surah-5, Aayat-87-88]

Tarjamah:- “Aye imaan walo! **Allah** (عزوجل) ne jo tumhare liye halaal kiya hai use haraam na karo aur had se na guzro, be-shak **Allah** (عزوجل) had se guzarne waloñ ko dost nahiñ rakhta aur **Allah** (عزوجل) ne jo tumhein halaal paakeeza rizq diya hai, usme se khaao aur **Allah** (عزوجل) se daro jis par tum imaan laye ho.”

Aur Farmata Hai:-

كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (١٣٢)

[Surah-6, Aayat-142]

Tarjamah:- “Khaao usme se jo **Allah** (عزوجل) ne tumhein rozi di aur shaitaan ke qadmoñ par na chalo be-shak woh tumhara khula dushman hai.”

Aur Farmata Hai:-

يَبْنَى آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (٣١) قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٣٢) قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٣٣)

[Surah-7, Aayat-31-33]

Tarjamah:- “Aye Bani Aadam! apni zeenat lo, jab masjid mein jao aur khao aur piyo aur israaf (zyaadati) na karo, be-shak woh israaf karne walon ko dost nahi rakhta. Aye mehboob! tum farma do, kisne haraam ki **Allah** (عزوجل) ki woh zeenat jo usne apne bandoon ke liye nikaali aur suthra rizq, tum farma do ke woh imaan walon ke liye hai duniya ki zindagi mein aur qayamat ke din to khaas unhiin ke liye hai, isi tarah ham tafseel ke saath apni aayaton ko bayaan karte haiin ‘ilm walon ke liye. Tum farma do ke mere **Rab** (عزوجل) ne to be-hayaaiyaan haraam farmaayi haiin jo unme zaahir haiin aur jo chhupi haiin aur gunaah aur na-haq zyaadati aur yeh ke **Allah** (عزوجل) ka shareek karo jiski usne koi daleel nahiin utaari aur yeh ke **Allah** (عزوجل) par woh baat kaho jiska tumheein ‘ilm nahiin.”

Aur Farmata Hai:-

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى الْأَنفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۖ

[Surah-24, Aayat-61]

Tarjamah:- “Na andhe par tangi hai aur na langde par muzaaiqa aur na bimaar par harj aur na tum mein kisi par ke khaao apni aulaad ke ghar ya apne baap ke ghar ya apni maa ke ghar ya apne bhaaiyon ke yahan ya apni behnon ke yahan ya apne chchhaon ke yahan ya apni phuphiyon ke ghar ya

apne maamu'on ke yahañ ya apni khalaañ ke ghar ya jahañ ki kunjiyaañ tumhare qabze mein haiñ ya apne dost ke yahañ, tum par is mein koi gunaah nahi ke mujtama' ho kar khaao ya alag-alag."

Pehle Khaane Ke Muta'alliq Chand Hadeesein Bayaan Ki Jaati Haiñ:-

Hadees-01:- Saheeh Muslim Shareef mein Huzaifa (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jis khaane par Bismillah na padhi jaye, shaitaan ke liye woh khaana halaal ho jaata hai." Ya'ni Bismillah na padhne ki soorat mein shaitaan us khaane mein shareek ho jaata hai.

Hadees-02:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi hai, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Jab koi shakhs makaan mein aaya aur daakhil hote waqt aur khaane ke waqt usne Bismillah padh li to shaitaan apni zurriyyat (aulaad/nasl) se kehta hai ke is ghar mein na tumhein rehna milega na khaana aur agar daakhil hote waqt Bismillah na padhi to kehta hai, ab tumhein rahne ki jagah mil gayi aur khaane ke waqt bhi Bismillah na padhi to kehta hai ke rahne ki jagah bhi mili aur khaana bhi mila."

Hadees-03:- Saheeh Bukhari va Saheeh Muslim mein 'Umar Bin Abi Salma رضي الله تعالى عنها se marvi, kehte haiñ ke main baccha tha, **Rasoolullah** (ﷺ) ki parwarish mein tha (ya'ni yeh **Huzoor** (ﷺ) ke Rabeeb aur Umm-ul-Momineen Umm-e-Salma رضي الله تعالى عنها ke farzand haiñ) khaate waqt bartan mein har taraf haath daal deta, **Huzoor** (ﷺ) ne irshaad farmaya: "Bismillah padho aur daahine haath se khaao aur bartan ki us jaanib se khaao, jo tumhare qareeb hai."

Hadees-04:- Abu-Dawood va Tirmizi va Haakim Hazrat-e-'Aaisha رضي الله تعالى عنها se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jab koi shakhs khaana khaaye to **Allah** (عز وجل) ka naam zikr kare ya'ni Bismillah padhe aur agar shuru' mein Bismillah padhna bhool jaye to yuñ kahe: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ."

Aur Imaam-Ahmad va Ibn-e-Maajah va Ibn-e-Hibbaan va Baihaqi ki riwaayat mein yuñ hai: بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ .

Hadees-05:- Imaam-Ahmad va Abu-Dawood va Ibn-e-Maajah va Haakim Wahshi Bin Harb (رضي الله عنه) se Raavi, ke irshaad farmaya: “Mujtama’ (ikathe) ho kar khaana khaao aur Bismillah padho, tumhare liye isme barkat hogi.” Ibn-e-Maajah ki riwaayat mein yeh bhi hai ke: Logoñ ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) ham khaate haiñ aur pet nahiñ bharta. Irshaad farmaya ke: “Shayad tum alag-alag khaate hoge. ‘Arz ki: haañ. Farmaya: “Ikathe ho kar khaao aur Bismillah padho, barkat hogi.”

Hadees-06:- Sharh-us-Sunnah mein Abu-Ayyub (رضي الله عنه) se riwaayat hai kehte haiñ ke ham **Nabi-e-Kareem** (ﷺ) ki khidmat mein haazir the, khaana pesh kiya gaya ibtida’ mein itni barkat hamne kisi khaane mein nahiñ dekhi, magar aakhir mein badi be-barkati dekhi. Hamne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Aisa kyun hua?. Irshaad farmaya: “Ham sab ne khaane ke waqt Bismillah padhi thi, phir ek shakhs baghair Bismillah padhe khaane ko baith gaya, uske saath shaitaan ne khaana kha liya.”

Hadees-07:- Abu-Dawood ne Umayya Bin Makhshi (رضي الله عنه) se riwaayat ki, kehte haiñ: ek shakhs baghair Bismillah padhe khaana kha raha tha, jab kha chuka sirf ek luqma baaqi reh gaya, yeh luqma uthaaya aur yeh kaha: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ **Rasoolullah** (ﷺ) ne tabassum kiya aur yeh farmaya ke: “Shaitaan uske saath kha raha tha, jab usne **Allah** (عزوجل) ka naam zikr kiya jo kuch uske pet mein tha ugal diya.” Iske yeh maa’na bhi ho sakte haiñ ke Bismillah na kehne se khaane ki barkat jo chali gayi thi wapas aagayi.

Hadees-08:- Saheeh Muslim mein Huzaifa (رضي الله عنه) se riwaayat hai, kehte haiñ: Jab ham log **Huzoor-e-Aqdas** (ﷺ) ke saath khaane mein haazir hote to jab tak **Huzoor** (ﷺ) shuru’ na karte, khaane mein ham haath nahiñ daalte. Ek martaba ka waaqi’ah hai ke ham **Huzoor** (عليه الصلوة والسلام) ke paas haazir the, ek ladki daudti hui aayi, jaise use koi dhakel raha hai, usne khaane mein haath daalna chaha, **Huzoor** (عليه الصلوة والسلام) ne uska haath pakad liya phir ek Aa’raabi daudta hua aaya jaise use koi dhakel raha hai, **Huzoor** (عليه الصلوة والسلام) ne uska haath bhi pakad liya.

Aur yeh farmaya ke: “Jab khaane par **Allah** (عزوجل) ka naam nahiñ liya jaata to woh khaana shaitaan ke liye halaal ho jaata hai. Shaitaan us ladki

ke saath aaya ke uske saath khaaye, maine uska haath pakad liya phir us Aa'raabi ke saath aaya ke uske saath khaaye, maine uska haath pakad liya. Qasam hai uski jiske dast-e-qudrat mein meri jaan hai, uska haath unke haath ke saath mere haath mein hai, iske baa'd **Huzoor** (عليه الصلوة والسلام) ne **Allah** (عزوجل) ka naam zikr kiya ya'ni Bismillah kahi aur khaana khaya. Isi ke misl Imaam-Ahmad va Abu-Dawood va Nasaa'i va Haakim ne bhi riwaayat ki hai.

Hadees-09:- Ibn-e-'Asaakir ne 'Uqbah Bin 'Aamir (رضي الله عنه) se riwaayat ki ke **Huzoor** (ﷺ) ne farmaya ke: "Jis khaane par **Allah** (عزوجل) ka naam zikr na kiya ho, woh bimaari hai aur usme barkat nahi hai aur uska kaffara yeh hai ke agar abhi dastar-khwaan na uthaaya gaya ho to Bismillah padh kar kuch khaale aur dastar-khwaan uthaaya gaya ho to Bismillah padh kar ungliyaan chaat le."

Hadees-10:- Dailmi ne Anas (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Jab khaaye ya piye to yeh keh le:

بِسْمِ اللَّهِ وَاللَّهُ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ۔

Phir us se koi bimaari na hogi, agarche usme zaher ho."

Hadees-11:- Saheeh Muslim mein Ibn-e-'Umar (رضي الله تعالى عنهما) se marvi ke **Rasoolullah** (ﷺ) ne farmaya: "Jab khaana khaaye to daahine (seedhe) haath se khaaye aur paani piye to daahine haath se piye."

Hadees-12:- Saheeh Muslim mein unhi se marvi hai ke **Huzoor** (ﷺ) ne farmaya: "Koi shakhs na baayein haath se khaana khaaye, na paani piye, ke baayein haath se khaana peena shaitaan ka tareeqa hai."

Hadees-13:- Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: "Dahne (seedhe) haath se khaaye aur dahne haath se piye aur dahne haath se le aur dahne haath se de, kyun ke shaitaan baayein (left) se khaata hai, baayein se peeta hai aur baayein se leta hai aur baayein se deta hai."

Hadees-14:- Ibn-Al-Najjaar ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Teen ungliyoñ se khaana Ambiya (عليهم السلام) ka tareeqa hai.”

Aur Hakeem ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Teen ungliyoñ se khaao ke yeh sunnat hai aur paanchoñ ungliyoñ se na khaao ke yeh aa’raab (gawaaroñ) ka tareeqa hai.”

Hadees-15:- Saheeh Muslim mein Kaa’b Bin Maalik (رضي الله عنه) se marvi ke **Rasoolullah** (ﷺ) teen ungliyoñ se khaana tanaawul farmate aur ponchhne se pehle haath chaat lete.

Hadees-16:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi ke **Nabi-e-Kareem** (ﷺ) ne ungliyoñ aur bartan ke chaatne ka hukm diya aur yeh farmaya ke: “Tumhein ma’loom nahiñ ke khaane ke kis hisse mein barkat hai.”

Hadees-17:- Saheeh Bukhari va Muslim mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se marvi, ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: “Khaane ke baa’d haath ko na ponchhe, jab tak chaat na le ya doosre ko chata na de.” Ya’ni aise shakhs ko chata de jo karaahat va nafrat na karta ho, maslan talaamiza (shaagird) va murideen ke yeh ustaad va sheikh ke jhoote ko tabarruk jaante haiñ aur badi khushi se isti’maal karte haiñ.

Hadees-18:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah ne Nubaisha (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo khaane ke baa’d bartan ko chaat lega woh bartan uske liye istighfaar karega.” Razeen ki riwaayat mein yeh bhi hai, ke woh bartan yeh kehta hai ke: **Allah-Ta’ala** tujh ko jahannam se azaad kare, jis tarah tune mujhe shaitaan se najaat di.

Hadees-19:- Tabraani ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Huzoor** (ﷺ) ne khaane aur paani mein phoonkne se mumaana’at (mana’) farmaayi.

Hadees-20:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Shaitaan tumhare har kaam mein haazir ho jaata hai. Khaane ke waqt bhi haazir ho jaata hai. Lihaaza agar luqma gir jaye aur usme kuch lag jaye to saaf karke kha le use shaitaan ke liye chhod na de aur jab

khaane se faarigh ho jaye to ungliyaañ chaat le kyuñ ke yeh ma'loom nahiñ ke khaane ke kis hisse mein barkat hai.”

Hadees-21:- Ibn-e-Maajah ne Hasan Basri (رضي الله عنه) se riwaayat ki ke Ma'qil Bin Yasaar (رضي الله عنه) khaana kha rahe the, unke haath se luqma gir gaya, unhoñ ne utha liya aur saaf karke kha liya. Yeh dekh kar ganwaaron ne aankhoñ se ishaara kiya (ke yeh kitni haqeer va zaleel baat hai ke gire huye luqme ko unhoñ ne kha liya) kisi ne unse kaha, Khuda ameer ka bhala kare (Ma'qil Bin Yasaar wahañ ameer va sardaar ki haisiyat se the) yeh ganwaar kankhiyoñ se ishaara karte haiñ ke aap ne gira hua luqma kha liya aur aap ke saamne yeh khaana maujood hai. Unhoñ ne farmaya in 'ajmiyoñ ki wajah se main is cheez ko nahiñ chhod sakta huñ jo maine **Rasoolullah** (ﷺ) se suna hai, ham ko hukm tha ke jab luqma gir jaye, use saaf karke kha jaye, shaitaan ke liye na chhod de.

Hadees-22:- Ibn-e-Maajah ne Umm-ul-Momineen 'Aaisha رضي الله تعالى عنها se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) makaan mein tashreef laye, roti ka tukda pada hua dekha, usko le kar poncha phir kha liya aur farmaya: “Aaisha! acchi cheez ka ehtiraam karo ke yeh cheez (ya'ni roti) jab kisi qaum se bhaagi hai to laut kar nahiñ aayi.” Ya'ni agar na-shukri ki wajah se kisi qaum se rizq chala jaata hai to phir wapas nahiñ aata.

Hadees-23:- Tabraani ne 'Abdullah Ibn-e-Umm-e-Haraam (رضي الله عنه) se riwaayat ki ke **Huzoor** (ﷺ) ne farmaya ke: “Roti ka ehtiraam karo ke woh aasmaan va zameen ki barkaat se hai, jo shakhs dastar-khwaan se giri hui roti ko kha lega, uski maghfirat ho jayegi.”

Hadees-24:- Daarmi ne 'Asma رضي الله تعالى عنها se riwaayat ki, ke jab unke paas sareed laya jaata to hukm kartiñ ke chhupa diya jaye ke uski bhaap ka josh khatam ho jaye aur farmaatiñ ke maine **Rasoolullah** (ﷺ) se suna hai ke is se barkat ziyada hoti hai.

Hadees-25:- Haakim Jaabir (رضي الله عنه) se aur Abu-Dawood 'Asma رضي الله تعالى عنها se riwaayat karte haiñ, ke irshaad farmaya: “Khaane ko thanda kar liya karo ke garam khaane mein barkat nahiñ hai.”

Hadees-26:- Saheeh Bukhari Shareef mein Abu Umaamah (رضي الله عنه) se marvi hai, ke jab dastar-khwaan uthaaya jaata, us waqt **Nabi-e-Kareem** (ﷺ) yeh padhte:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدِّعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا۔

Hadees-27:- Saheeh Muslim mein Anas (رضي الله عنه) se marvi, **Rasoolullah** (ﷺ) ne farmaya: “**Allah-Ta’ala** us bande se raazi hota hai ke jab luqma khaata hai to us par **Allah** (عز وجل) ki hamd karta hai aur paani peeta hai to us par uski hamd karta hai.”

Hadees-28:- Tirmizi va Abu-Dawood va Ibn-e-Maajah Abu Sa’eed Khudri (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) khaane se faarigh ho kar yeh padhte:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ -

Hadees-29:- Tirmizi Abu-Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Khaane wala shukr-guzaar waisa hi hai jaisa roze-daar sabr karne wala.”

Hadees-30:- Abu-Dawood ne Abu-Ayyub (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) jab khaate ya peete, yeh padhte:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا -

Hadees-31:- Ziya ne Anas (رضي الله عنه) se riwaayat ki ke irshaad farmaya: “Aadmi ke saamne khaana rakha jaata hai aur uthaane se pehle uski maghfirat ho jaati hai.” Iski soorat yeh hai ke jab rakha jaye Bismillah kahe aur jab uthaaya jaane lage Alhamdulillah kahe.

Hadees-32:- Nasaa’i waghaira ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke khaane ke baa’d yeh du’a padhe:

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ وَمَنْ عَلَيْنَا فَهَذَا نَأْوَطْعَمُنَا وَسَقَانَا وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرِ مُوَدِّعٍ رَبِّي وَلَا مُكَافٍ وَلَا مَكْفُورٍ وَلَا مُسْتَغْنَى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ وَسَقَانَا مِنَ الشَّرَابِ وَكَسَانَا مِنَ الْعُزْيِ وَهَذَا نَا مِنَ الضَّلَالِ وَبَصَّرَنَا مِنَ الْعَمَى وَفَضَّلَنَا عَلَى كَثِيرٍ مِّنْ خَلْقِهِ تَفْضِيلًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Hadees-33:- Imaam-Ahmad va Abu-Dawood va Tirmizi va Ibn-e-Maajah ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Jab koi shakhs khaana khaaye to yeh kahe: **اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَابْدِلْنَا خَيْرًا مِنْهُ**. Aur jab doodh piye to yeh kahe: **اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ**. Kyuñ ke doodh ke siwa koi cheez aisi nahiñ jo khaane aur paani donoñ ki qaa'im maqaam ho."

Hadees-34:- Ibn-e-Maajah ne 'Aaisha رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne khaane par se uthne ki mumaana'at ki, jab tak khaana utha na liya jaye.

Hadees-35:- Ibn-e-Maajah ne 'Abdullah Bin 'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jab dastar-khwaan chuna jaye (ya'ni khaana lagaya jaye) to koi shakhs dastar-khwaan se na uthe, jab tak dastar-khwaan na utha liya jaye aur khaane se haath na kheencheiñ agarche kha chuka ho, jab tak sab log faarigh na ho jayeiñ aur agar haath rokna hi chaahta hai to ma'zarat pesh kare kyuñ ke agar baghair ma'zarat kiye haath rok lega to uske saath doosra shakhs jo khaana kha raha hai sharminda hoga, woh bhi haath kheench lega aur shayad abhi usko khaane ki haajat baaqi ho." Isi hadees ki bina par 'Ulama yeh farmate haiñ ke agar koi shakhs kam khuraak ho to aahista-aahista thoda-thoda khaaye aur iske bawajood bhi agar jama'at ka saath na de sake to ma'zarat pesh kare taake doosroñ ko sharmindagi na ho.

Hadees-36:- Tirmizi va Abu-Dawood ne Salman Faarsi (رضي الله تعالى عنه) se riwaayat ki, kehte haiñ: maine Tauraat meiñ padha tha ke khaane ke baa'd wuzu karna ya'ni haath dhona aur kulli karna barkat hai. Isko maine **Nabi-e-Kareem** (ﷺ) se zikr kiya, **Huzoor** (ﷺ) ne irshaad farmaya: "Khaane ki barkat uske pehle wuzu karna aur uske baa'd wuzu karna hai." (Is hadees meiñ wuzu se muraad haath dhona hai).

Hadees-37:- Tabraani Ibn-e-'Abbaas رضي الله تعالى عنهما se raavi, ke irshaad farmaya: "Khaane se pehle aur baa'd meiñ wuzu karna (haath muh dohna) mohtaaji ko door karta hai aur yeh Mursaleen (عليهم السلام) ki sunnatoñ meiñ se hai."

Hadees-38:- Ibn-e-Maajah ne Anas (رضي الله عنه) se riwaayat ki ke farmaya: “Jo yeh pasand kare ke **Allah-Ta’ala** uske ghar mein khair ziyada kare to jab khaana haazir kiya jaye, wuzu kare aur jab uthaaya jaye us waqt wuzu kare.” Ya’ni haath muh dhole.

Hadees-39:- Ibn-e-Maajah Ibn-e-‘Umar رضي الله تعالى عنهما se riwaayat karte hain, ke **Huzoor** (ﷺ) ne farmaya ke: “Ikathe ho kar khaao, alag-alag na khaao ke barkat jama’at ke saath hai.”

Hadees-40:- Tirmizi ne ‘Ikraash Bin Zuwaib (رضي الله عنه) se riwaayat ki, kehte hain: hamaare paas ek bartan mein bahut si sareed aur botiyaan laayeen gayin. Mera haath bartan mein har taraf padne laga aur **Rasoolullah** (ﷺ) ne apne saamne se tanaawul farmaya. Phir **Huzoor** (ﷺ) ne apne baayein haath se mera dahna haath pakad liya aur farmaya ke: ‘Ikraash ek jagah se khaao ke yeh ek hi qism ka khaana hai. Uske baa’d tabaq mein tarah-tarah ki khajoorein laayeen gayin, maine apne saamne se khaani shuru’ kin aur **Rasoolullah** (ﷺ) ka haath mukhtalif jagah tabaaq mein padta.

Phir farmaya ke: ‘Ikraash jahan se chaaho khaao, ke yeh ek qism ki cheez nahi. Phir paani laya gaya **Huzoor** (ﷺ) ne haath dhoye aur haathon ki tari se muh aur kalaaiyon aur sar par masah kar liya aur farmaya ke: ‘Ikraash jis cheez ko aag ne chhuwa ya’ni jo aag se pakaayi gayi ho, uske khaane ke baa’d yeh wuzu hai.”

Hadees-41:- Tirmizi va Abu-Dawood va Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: “Jab kisi ke haath mein chiknaai ki bu ho aur baghair haath dhoye so jaye aur usko kuch takleef pahunch jaye to woh khud apne hi ko malaamat kare.” Isi ki misl Hazrat Faatima Zahra رضي الله تعالى عنها se bhi marvi hai.

Hadees-42:- Haakim ne Abu ‘Abas Bin Jabar (رضي الله عنه) se riwaayat ki, ke irshaad farmaya: “Khaane ke waqt joote utaar lo ke yeh sunnat-e-jameelah (accha tareeqa) hai.” Aur Anas (رضي الله عنه) ki riwaayat mein hai, ke: “Khaana rakha jaye to joote utaar lo, ke is se tumhare paau ke liye rahat hai.”

Hadees-43:- Abu-Dawood 'Aaisha رضى الله تعالى عنها se Raavi, ke **Huzoor** (ﷺ) ne irshaad farmaya ke (khaate waqt) gosht ko chhuri (knife) se na kaato ke yeh 'ajmiyoñ ka tareeqa hai, usko daant se noch kar khaao ke yeh khush-gawaar aur zood-hazm (jald hazam ho jaane wala) hai.

Yeh us waqt hai ke gosht acchi tarah pak gaya ho. Haath ya daant se noch kar khaya ja sakta ho. Aaj kal Europe ki taqleed mein bahut se musalman bhi chhuri kaante (knife, fork) se khaate hain, yeh mazmoom (bura) tareeqa hai aur agar ba-wajhe zaroorat chhuri se gosht kaat kar khaya jaye ke gosht itna gala hua nahi hai ke haath se toda ja sake ya daanton se noch ja sake ya maslan musallam (poora) raan bhuni hui hai ke daanton se nochne mein diqqat hogi to chhuri se kaat kar khaane mein harj nahi,

Isi qism ke baaz mawaaqe' par **Huzoor-e-Aqdas** (ﷺ) ka chhuri se gosht kaat kar tanaawul farmana aaya hai, is se aaj kal ke chhuri kaante se khaane ki daleel lana saheeh nahi.

Hadees-44:- Saheeh Bukhari mein Abu Juhaifah (رضي الله عنه) se riwaayat hai ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Maiñ takiya laga kar khaana nahiñ khaata."

Hadees-45:- Saheeh Bukhari mein Anas (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) ne khwaan (table ki jaisi unchi cheez) par khaana nahiñ tanaawul farmaya, na choti-choti pyaaliyoñ mein khaya aur na **Huzoor** (ﷺ) ke liye patli chapaatiyañ pakaayi gayiñ.

Doosri riwaayat mein yeh hai, ke **Huzoor** (ﷺ) ne patli chapaati dekhi bhi nahiñ. Qataadah se poocha gaya ke kis cheez par woh log khaana khaya karte the?. Kaha ke: dastar-khwaan par.

Khwaan tipaai ki tarah unchi cheez hoti hai, jis par umara (ameeron) ke yahañ khaana chuna (khaya) jaata hai taake khaate waqt jhukna na pade, is par khaana khaana mutakabbireen ka tareeqa tha. Jis tarah baaz log is zamaane mein mez (table) par khaate hain, choti-choti pyaaliyoñ mein khaana khaana bhi umara ka tareeqa hai ke unke yahañ mukhtalif qism ke khaane hote hain, chhote-chhote bartanoñ mein rakhe jaate hain.

Hadees-46:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, kehte haiñ ke **Nabi-e-Kareem** (ﷺ) ne khaane ko kabhi 'aib nahiñ lagaaya (ya'ni bura nahiñ kaha), agar khwaahish hui kha liya warna chhod diya.

Hadees-47:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi hai, ke **Rasoolullah** (ﷺ) farmate haiñ ke: "Ek shakhs ka khaana, 2 ke liye kifaayat karta hai aur 2 ka khaana, 4 ke liye kifaayat karta hai aur 4 ka khaana, 8 ko kifaayat karta hai."

Hadees-48:- Saheeh Bukhari mein Miqdaam Bin Ma'di Karib (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Apne-apne khaane ko naap liya karo, tumhare liye isme barkat hogi."

Hadees-49:- Ibn-e-Maajah va Tirmizi va Daarmi ne Ibn-e-'Abbaas رضي الله تعالى عنها se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ki khidmat mein ek bartan mein sareed pesh kiya gaya. Irshaad farmaya ke: "Kinaaron se khaao, beech mein se na khaao ke beech mein barkat utarti hai." Sareed ek qism ka khaana hai, roti tod kar shorbe mein mal dete haiñ. **Huzoor-e-Aqdas** (ﷺ) ko yeh khaana pasand tha.

Hadees-50:- Tabraani ne 'Abdul Rahman Bin Mauqi se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Koi zarf (bartan) jo bhara jaye, pet se ziyada bura nahiñ agar tumhein pet mein kuch daalna hi hai to ek tihaayi (1/3) mein khaana daalo aur ek tihaayi mein paani aur ek tihaayi hawa aur saans ke liye rakho."

Hadees-51:- Tirmizi va Ibn-e-Maajah ne Miqdaam Bin Ma'di Karib (رضي الله عنه) se riwaayat ki, kehte haiñ: maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: "Aadmi ne pet se ziyada bura koi bartan nahiñ bhara. Ibn-e-Aadam ko chand luqme kaafi haiñ jo uski peeth ko seedha rakhein. Agar ziyada khaana zaroori ho to tihaayi (1/3) pet khaane ke liye aur tihaayi paani ke liye aur tihaayi saans ke liye."

Hadees-52:- Tirmizi ne Ibn-e-'Umar رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne ek shakhs ki dakaar ki aawaaz suni, farmaya: "Apni

dakaar kam kar, is liye ke qayamat ke din sab se ziyada bhooka woh hoga jo duniya mein ziyada pet bharta hai.”

Hadees-53:- Saheeh Muslim mein Anas (رضي الله عنه) se riwaayat hai, kehte haiñ ke maine **Nabi-e-Kareem** (ﷺ) ko khajoor khaate dekha aur **Huzoor** (ﷺ) sureen par is tarah baithe the ke donoñ ghutne khade the.

Hadees-54:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنها se riwaayat hai, ke **Rasoolullah** (ﷺ) ne do khajooreiñ mila kar khaane se mana' farmaya, jab tak saath waale se 'ijaazat na le le.

Hadees-55:- Saheeh Muslim mein 'Aaisha رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jinke yahañ khajooreiñ haiñ, us ghar waale bhooke nahiñ.” Doosri riwaayat mein yeh hai, ke: “Jis ghar mein khajooreiñ na hoñ, us ghar waale bhooke haiñ.”

Yeh us zamaane aur us mulk ke lihaaz se hai ke wahañ khajooreiñ ba-kasrat hoti haiñ aur jab ghar mein khajooreiñ haiñ to baal-bacchoñ aur ghar waloñ ke liye itminaan ki soorat hai ke bhook lagegi to unheñ khaa lenge, bhooke nahiñ rahenge.

Hadees-56:- Saheeh Muslim mein Abu-Ayyub Ansaari (رضي الله عنه) se marvi ke **Rasoolullah** (ﷺ) ke paas jab khaana haazir kiya jaata to tanaawul farmane ke baa'd uska baqiya (اولش) mere paas bhej dete. Ek din khaane ka bartan mere paas bhej diya, usme se kuch nahiñ tanaawul farmaya tha kyuñ ke usme lahsan pada hua tha. Maine daryaaft kiya, kya yeh haraam hai?. Farmaya: “Nahiñ, magar maiñ bu ki wajah se ise na-pasand karta huñ.” Maine 'arz ki: jisko **Huzoor** (ﷺ) na-pasand farmate haiñ, maiñ bhi na-pasand karta huñ.

Hadees-57:- Saheeh Bukhari va Muslim mein Jaabir (رضي الله عنه) se riwaayat hai, ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: “Jo shakhs lahsan ya pyaaz khaaye woh ham se 'alaahida rahe ya farmaya: woh hamaari masjid se 'alaahida rahe ya apne ghar mein baith jaye aur **Huzoor** (ﷺ) ki khidmat mein ek haandi (bartan) pesh ki gayi, jisme sabz tarkaariyaañ theeñ. **Huzoor** (ﷺ) ne farmaya ke: “Baaz Sahaaba ko pesh kardo aur unse farmaya ke: tum khaalo, is liye

ke main unse baatein karta hun ke tum unse baatein nahi karte.” Ya’ni Malaai kah se.

Hadees-58:- Tirmizi va Abu-Dawood ne Hazrat-e-‘Ali (عليه السلام) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne lahsan khaane se mana’ farmaya, magar yeh ke paka hua ho.

Hadees-59:- Tirmizi ne Umm-e-Haani رضي الله تعالى عنها se riwaayat ki, kehti hai ke mere yahan **Huzoor** (ﷺ) tashreef laye, farmaya: “Kuch tumhare yahan hai.” Maine ‘arz ki: sookhi roti aur sirka (vinegar) ke siwa kuch nahi, farmaya: “Laao, jis ghar mein sirka hai, us ghar waale saalan se mohtaaj nahi.”

Hadees-60:- Saheeh Muslim mein Jaabir (رضي الله تعالى عنه) se marvi, ke **Rasoolullah** (ﷺ) ne ghar walon se saalan ko daryaaft kiya. Logo ne kaha, hamaare yahan sirka (vinegar) ke siwa kuch nahi. **Huzoor** (ﷺ) ne use talab farmaya aur us se khaana shuru’ kiya aur baar-baar farmaya ke: “Sirka accha saalan hai.”

Hadees-61:- Ibn-e-Maajah ne ‘Asma Bint-e-Yazeed رضي الله تعالى عنها se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ki khidmat mein khaana haazir laya gaya, **Huzoor** (ﷺ) ne ham par pesh farmaya, hamne kaha hamein khwaahish nahi hai. Farmaya: “Bhook aur jhoot dono cheezon ko ikhatta mat karo.”

Ya’ni bhook ke waqt koi khaana khilaaye to khaale yeh na kahe ke bhook nahi hai ke khaana bhi na khaana aur jhoot bhi bolna duniya va aakhirat dono ka khasara hai. Baaz takalluf karne waale aisa kiya karte hai aur bahut se dihaati is qism ki ‘aadat rakhte hai ke jab tak unse baar-baar na kaha jaye, khaane se inkaar karte hai aur kehte hai ke hamein khwaahish nahi hai, jhoot bolne se bachna zaroori hai.

Hadees-62:- Saheeh Muslim mein Abu-Hurairah (رضي الله تعالى عنه) se riwaayat hai, kehte hai ke ek roz **Rasoolullah** (ﷺ) baahar tashreef laye aur Abu-Bakr va ‘Umar رضي الله تعالى عنهما mile, irshaad farmaya: kya cheez tumhein is waqt ghar se baahar laayi?. ‘Arz ki: bhook. Farmaya: qasam hai uski jiske haath mein meri jaan hai! jo cheez tumhein ghar se baahar laayi, wahi mujhe bhi laayi. Irshaad farmaya: utho! woh log **Huzoor** (ﷺ) ke saath khade ho gaye aur ek Ansaari

ke yahañ tashreef le gaye, dekha to woh ghar mein nahiñ haiñ, Ansaari ki bibi ne jooheñ un hazraat ko dekha marhaba va ahlan kaha, **Huzoor** (ﷺ) ne daryaaft farmaya ke: fulaañ shakhs kahañ hai?. Kaha ke meetha paani lene gaye haiñ.

Itne mein Ansaari aagaye. **Huzoor** (ﷺ) ko aur Shaikhain ko dekh kar kaha: Alhamdulillah aaj mujh se badh kar koi nahiñ, jiske yahañ aise mu'azzaz mehmaan aaye hoñ, phir woh khajoor ka ek khosha laye, jisme adh (kuch) paki aur khushk (sookhe) khajooreiñ bhi theñ aur ratb (tar-o-taaza) bhi the aur un hazraat se kaha, ke khaaiye aur khud chhuri nikaali (ya'ni bakri zibah karne ka iraada kiya) **Huzoor** (ﷺ) ne farmaya: doodh waali ko na zibah karna. Ansaari ne bakri zibah ki, un hazraat ne bakri ka gosht khaya aur khajooreiñ khaayiñ, paani piya. Jab kha pee kar faarigh huye, Abu-Bakr va 'Umar رضى الله تعالى عنهما se farmaya ke: "Qasam hai uski jiske haath mein meri jaan hai! Qayamat ke din is ne'mat ka suwaal hoga, tumheñ bhook ghar se laayi aur wapas hone se pehle yeh ne'mat tumko mili."

Hadees-63:- Muslim va Abu-Dawood ne Umm-e-Salma رضى الله تعالى عنها se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Jo shakhs chaandi ya sone ke bartan mein khaata ya peeta hai, woh apne pet mein jahannam ki aag utaarta hai."

Hadees-64:- Abu-Dawood waghaira ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab khaane mein makkhi gir jaye to use ghotla de do (aur phenk do) kyun ke uske ek baazu mein bimaari hai aur doosre mein shifa hai aur usi baazu se apne ko bachaati hai jisme bimaari hai." Ya'ni wahi baazu khaane mein pehle daalti hai jisme bimaari hai, lihaaza poori ko ghotla de do.

Hadees-65:- Abu-Dawood va Ibn-e-Maajah va Daarmi Abu-Hurairah (رضي الله عنه) se riwaayat karte haiñ, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs khaana khaaye (aur daanton mein kuch reh jaye) use agar khilaal se nikaale to thook de aur zubaan se nikaale to nigal jaye, jisne aisa kiya accha kiya aur na kiya to bhi harj nahiñ."

Masaail-e-Fiqhiyyah:-

Baaz soorat mein khaana farz hai ke khaane par sawaab hai aur na khaane mein 'azaab. Agar bhook ka itna ghalba ho ke jaanta ho ke na khaane se mar jayega to itna kha lena jis se jaan bach jaye farz hai aur is soorat mein agar nahi khaya yahan tak ke mar gaya to gunaah-gaar hua. Itna kha lena ke khade ho kar namaaz padhne ki taaqat aajaye aur rozah rakh sake ya'ni na khaane se itna kamzor ho jayega ke khada ho kar namaaz na padh sakega aur rozah na rakh sakega to is miqdaar se kha lena zaroori hai aur isme bhi sawaab hai. [Durr-e-Mukhtar]

Mas'alah-01:- Iztiraar ki haalat mein ya'ni jabke jaan jaane ka andesha hai agar halaal cheez khaane ke liye nahi milti to haraam cheez ya murdaar ya doosre ki cheez kha kar apni jaan bachaaye aur in cheezon ke kha lene par is soorat mein muwaakhaza (pakad) nahi, balke na kha kar mar jane mein muwaakhaza (pakad) hai agarche paraai cheez khaane mein taawaan (ya'ni jo kuch nuqsan hua use) dena hoga. [Durr-e-Mukhtar]

Mas'alah-02:- Pyaas se halaak hone ka andesha hai, to kisi cheez ko pee kar apne ko halaakat se bachaana farz hai. Paani nahi hai aur sharaab maujood hai aur ma'loom hai ke iske pee lene mein jaan bach jayegi, to itni pee le jis se yeh andesha jaata rahe. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-03:- Doosre ke paas khaane peene ki cheez hai, to qeemat se khareed kar kha pee le woh qeemat se bhi nahi deta aur iski jaan par bani hai, to us se zabardasti chheen le aur agar uske liye bhi yahi andesha hai to kuch le le aur kuch uske liye chhod de. [Raddul-Muhtaar]

Mas'alah-04:- Ek shakhs iztiraar ki haalat mein hai doosra shakhs is se yeh kehta hai ke tum mera haath kaat kar iska gosht khaalo. Uske liye is gosht ke khaane ki 'ijaazat nahi hai, ya'ni insaan ka gosht khaana is haalat mein bhi mubaah nahi. [Raddul-Muhtaar]

Mas'alah-05:- Khaane peene par dawa aur 'ilaaj ko qiyaas na kiya jaye, ya'ni haalat-e-iztiraar (shara'ee majboori) mein murdaar aur sharaab ko khaane peene ka hukm hai, magar dawa ke taur par sharaab jaaiz nahi kyun ke murdaar ka gosht aur sharaab yakeeni taur par bhook aur pyaas ka

daf'iyya (dafa' karne wala) hai aur dawa ke taur par sharaab peene mein yeh yaqeen ke saath nahiñ kaha ja sakta ke marz ka izaala (khatm) hi ho jayega. [Raddul-Muhtaar]

Mas'alah-06:- Bhook se kam khaana chahiye aur पूरी bhook bhar kar khaana kha lena mubaah hai ya'ni na sawaab hai na gunaaah, kyun ke iska bhi saheeh maqsad ho sakta hai ke taaqat ziyada hogi aur bhook se ziyada kha lena haraam hai. Ziyada ka yeh matlab hai ke itna kha lena jis se pet kharaab hone ka gumaan hai, maslan dast (loose motion) ayenge aur tabee'at bad-maza ho jayegi. [Durr-e-Mukhtar]

Mas'alah-07:- Agar bhook se kuch ziyada is liye kha liya ke kal ka rozah acchi tarah rakh sakega rozah mein kamzori nahiñ paida hogi to harj nahiñ, jabke itni hi ziyadati ho jis se me'da (pet) kharaab hone ka andesha na ho aur ma'loom hai ke ziyada na khaya to kamzori hogi, doosre kaamon mein diqqat hogi. Yunhi agar mehmaan ke saath kha raha hai aur ma'loom hai ke yeh haath rok dega to mehmaan sharma jayega aur sair ho kar (ya'ni pet bhar kar) na khaayega, to is soorat mein bhi kuch ziyada kha lena ki 'ijaazat hai. [Durr-e-Mukhtar]

Mas'alah-08:- Sair ho kar (ya'ni pet bhar kar) khaana is liye ke nawaafil kasrat se padh sakega aur padhne padhaane mein kamzori paida na hogi, acchi tarah us kaam ko anjaam de sakega yeh mandoob (mustahab) hai aur seree (limit) se ziyada khaya magar itna ziyada nahiñ ke shikam (pet) kharaab ho jaye yeh makrooh hai. 'Ibaadat-guzaar shakhs ko yeh ikhtiyaar hai ke ba-qadr-e-mubaah tanaawul kare ya ba-qadr-e-mandoob, magar use yeh niyyat karni chahiye ke iske liye khaata hun ke 'ibaadat ki quwwat paida ho, ke is niyyat se khaana ek qism ki taa'at ('ibaadat) hai. Khaane se iska maqsood talazzuz va tan'um (ya'ni lazzat aur khwaahish-e-nafs ke liye) na ho ke yeh buri sifat hai.

Qur'aan-e-Majeed mein kuffaar ki sifat yeh bayaan ki gayi, ke khaane se unka maqsood tamattu' va tana'um (ya'ni sirf lutf aur lazzat uthaana) hota hai aur hadees mein kasrat-khori kuffaar ki sifat bataayi gayi. [Raddul-Muhtaar]

Mas'alah-09:- Riyaazat va Mujaahada mein aisi taqleel-e-ghizaa (ya'ni khaane mein kami karna) ke 'ibaadat-e-mafrooza (farz ki hui 'ibaadat) ki 'ada mein

zo'f (kamzori) paida ho jaye, maslan: itna kamzor ho gaya ke khada ho kar namaaz na padh sakega yeh na-jaaiz hai aur agar is had ki kamzori na paida ho to harj nahiñ. [Durr-e-Mukhtar]

Mas'alah-10:- Ziyada kha liya is liye ke qay (ulti) kar daalega aur yeh soorat uske liye mufeed ho to harj nahiñ kyuñ ke baaz logoñ ke liye yeh tareeqa naafe' (nafa' mand) hota hai. [Raddul-Muhtaar]

Mas'alah-11:- Tarah-tarah ke mewe khaane mein harj nahiñ, agarche afzal yeh hai ke aisa na kare. [Durr-e-Mukhtar]

Mas'alah-12:- Jawaan aadmi ko yeh andesha hai ke sair ho kar (ya'ni pet bhar kar) khaayega to ghalba-e-shahwat hoga to khaane mein kami kare ke ghalba-e-shahwat na ho, magar itni kami na kare ke 'ibaadat mein qusoor (kami) paida ho. [Aalamgiri] Isi tarah baaz logoñ ko gosht khaane se ghalba-e-shahwat hota hai, woh bhi gosht mein kami kar dein.

Mas'alah-13:- Ek qism ka khaana hoga to ba-qadr-e-haajat na khaa sakega tabee'at ghabra jayegi, lihaaza kayi qism ke khaane tayyaar karaata hai ke sab mein se kuch kuch kha kar zaroorat poori kar lega is maqsad ke liye muta'addid (alag-alag) qism ke khaane mein harj nahiñ ya is liye bahut se khaane pakwaata hai ke logoñ ki ziyaafat karni hai, woh sab khaane sarf (khatm) ho jayenge to isme bhi harj nahiñ aur yeh maqsood na ho to israaf hai. [Aalamgiri]

Mas'alah-14:- Khaane ke Aadaab va Sunan yeh haiñ.

[01].Khaane se pehle aur

[02].Baa'd mein haath dhona

[03].Khaane se pehle haath dho kar ponchhe na jayein aur

[04].Khaane ke baa'd haath dho kar rumaal ya tauliya (towel) se ponch lein ke khaane ka asar baaqi na rahe.

Mas'alah-15:- Sunnat yeh hai ke qabl-e-ta'aam (khaane se pehle) aur baa'd-e-ta'aam (khaane ke baa'd) donoñ haath gattoñ tak dhoye jayein, baaz log sirf ek haath ya faqat ungliyaan dho lete haiñ balke sirf chutki dhone par kifaayat karte haiñ is se sunnat ada nahiñ hoti. [Aalamgiri]

Mas'alah-16:- Mustahab yeh hai ke haath dhote waqt khud apne haath se paani daale, doosre se isme madad na le ya'ni iska wahi hukm hai jo wuzu ka hai. [Aalamgiri]

[05].Khaane ke baa'd acchi tarah haath dhoyeiñ, ke khaane ka asar baaqi na rahe, bhoosi ya aate ya besan se haath dhone mein harj nahiñ. Is zamaane mein saaboon se haath dhone ka riwaaj hai isme bhi harj nahiñ, khaane ke liye muh dhona sunnat nahiñ ya'ni agar kisi ne na dhoya to yeh nahiñ kaha jayega ke usne sunnat tark kar di, haañ junub (ya'ni jis par ghusl farz hua hai) ne agar muh na dhoya to makrooh hai aur haiz waali ka baghair dhoye khaana makrooh nahiñ.

[06].Khaane se qabl (pehle) jawaanoñ ke haath pehle dhulaye jayein aur khaane ke baa'd pehle boodhoñ ke haath dhulaye jayein, iske baa'd jawaanoñ ke.

[07].Yahi hukm 'Ulama va Mashaaikh ka hai ke khaane se qabl inke haath aakhir mein dhulaye jayein aur khaane ke baa'd inke pehle dhulaye jayein.

[08].Khaana Bismillah padh kar shuru' kiya jaye aur

[09].Khatam karke Alhamdulillah padhein agar Bismillah kehna bhool gaya hai to jab yaad aajaye yeh kahe: بِسْمِ اللّٰهِ فِيْ اَوَّلِهِ وَآخِرِهِ.

[10].Bismillah buland aawaaz se kahe ke saath waloñ ko agar yaad na ho to us se sun kar unhein yaad aajaye aur Alhamdulillah aahista kahe. Magar jab sab log faarigh ho chuke hoñ to Alhamdulillah bhi zor se kahe ke doosre log sun kar shukr-e-khuda baja layein.

[11].Roti par koi cheez na rakhi jaye, baaz log saalan ka pyaala ya chatni ki pyaali ya namak-daani rakh dete haiñ, aisa na karna chahiye namak agar kaagaz mein hai to use roti par rakh sakte haiñ.

[12].Haath ya chhuri ko roti se na ponchhein.

[13].Takiya laga kar ya

[14].Nange sar khaana adab ke khilaaf hai.

[15].Baayein haath ko zameen par tek dekar khaana bhi makrooh hai.

[16].Roti ka kinara tod kar daal dena aur beech ki kha lena israaf hai, balke poori roti khaaye, haañ agar kinaare kacche reh gaye haiñ, iske khaane se zarar hoga to tod sakta hai. Isi tarah agar ma'loom hai ke yeh toote huye doosre log kha lenge, zaaye' na honge to todne mein harj nahiñ. Yahi hukm uska bhi hai ke roti mein jo hissa phoola hua hai use kha leta hai, baaqi ko chhod deta hai.

[17].Roti jab dastar-khwaan par aagayi to khaana shuru' karde saalan ka intizaar na kare, isi liye 'umooman dastar-khwaan par roti sab se aakhir mein laate haiñ taake roti ke baa'd intizaar na karna pade.

[18].Dahne haath se khaana khaaye.

[19].Haath se luqma chhoot kar dastar-khwaan par gir gaya, use chhod dena israaf hai balke pehle usko utha kar khaaye.

[20].Rikaabi ya pyaale ke beech mein se ibtidaa'an (pehle) na khaaye, balke ek kinaare se khaaye aur

[21].Jo kinaara uske qareeb hai, wahañ se khaaye.

[22].Jab khaana ek qism ka ho to ek jagah se khaaye har taraf haath na maare. Haañ agar tabaaq mein mukhtalif qism ki cheezein la kar rakhi gayin, idhar-udhar se khaane ki 'ijaazat hai ke yeh ek cheez nahiñ.

[23].Khaane ke waqt baayaañ paañ bichha de aur dahna khada rakhe ya sureen par baithe aur donoñ ghutne khade rakkhe.

[24].Garam khaana na khaaye aur

[25].Na khaane par phoonke.

[26].Na khaane ko soonghe.

[27].Khaane ke waqt baatein karta jaye, bilkul chup rehna majoosiyon (aag ki pooja karne walon) ka tareeqa hai, magar be-huda baatein na bake balke acchi baatein kare.

[28].Khaane ke baa'd ungliyaañ chaat le, unme jhoota na laga rehne de aur

[29].Bartan ko ungliyon se ponch kar chaat le. Hadees mein hai: "Khaane ke baa'd jo shakhs bartan chaat ta hai to woh bartan uske liye du'a karta

hai. Kehta hai ke: **Allah** (عزوجل) tujhe jahannam ki aag se aazaad kare jis tarah tune mujhe shaitaan se aazaad kiya.” Aur ek riwaayat mein hai: “Bartan uske liye istighfaar karta hai.”

[30]. Khaane ki ibtida namak se ki jaye aur

[31]. Khatam bhi isi par karein, is se 70 bimaariyaan dafa' ho jaati hain.

[Bazaazia, Raddul-Muhtaar]

Mas'alah-17:- Raaste aur baazaar mein khaana makrooh hai.

Mas'alah-18:- Dastar-khwaan par roti ke tukde jama' ho gaye agar khaana hai to khaale warna murghi, gaay, bakri waghaira ko khila de ya kahiin ehtiyaat ki jagah par rakh de, ke choontiyaan ya chidiyaan kha lengi raaste par na phenke. [Bazaazia]

Mas'alah-19:- Khaane mein 'aib na bataana chahiye na yeh kehna chahiye ke bura hai. “**Huzoor-e-Aqdas** (ﷺ) ne kabhi khaane ko 'aib na lagaya, agar pasand aaya tanaawul farmaya, warna na khaya.”

Mas'alah-20:- Khaana khaate waqt jab koi aajaata hai to hindustan ka 'urf yeh hai ke use khaane ko poochte hain, kehte hain aao khaana khaao, agar na poochein to taa'n (malaamat) karte hain ke unho'n ne poocha tak nahiin, yeh baat ya'ni doosre musalman ko khaane ke liye bulaana acchi baat hai, magar bulaane waale ko yeh chahiye ke yeh poochna mahaz numaaish ke liye na ho balke dil se poochhe.

Yeh bhi riwaaj hai ke jab poocha jaata hai to woh kehta hai Bismillah, yeh na kehna chahiye, ke yahan Bismillah kehne ke koi maa'na nahiin, is mauqe' par Bismillah kehne ko 'Ulama ne bahut sakht mamnu' farmaya balke aise mauqe' par du'aaiya alfaaz kehna behtar hai, maslan **Allah-Ta'ala** barkat de, ziyada de.

Mas'alah-21:- Baap ko bete ke maal ki haajat hai, agar ehtiyaaj (zaroorat) is wajah se hai ke iske paas daam (paise) nahiin hain ke us cheez ko khareed sake to bete ki cheez bila kisi mu'aawaza (badla/qaemat) ke isti'maal karna jaaiz hai aur agar daam hain magar cheez nahiin milti to mu'aawaza dekar le, yeh us waqt hai ke beta naalaayaq hai aur agar laaiq hai to baghair haajat bhi uski cheez le sakta hai. [Aalamgiri]

Mas'alah-22:- Ek shakhs bhook se itna kamzor ho gaya hai ke ghar se baahar nahiñ ja sakta, ke logoñ se apni haalat bayaan kare to jisko iski yeh haalat ma'loom hai, us par farz hai ke use khaane ko de taake ghar se nikalne ke qaabil ho jaye, agar aisa nahiñ kiya aur woh bhook se mar gaya to jin logoñ ko iska yeh haal ma'loom tha sab gunaah-gaar huye aur agar yeh shakhs jisko uska haal ma'loom tha iske paas bhi kuch nahiñ hai ke use khilaaye to is par yeh farz hai ke doosroñ se kahe aur logoñ se kuch maang laye aur aisa na hua aur woh mar gaya to yeh sab log jinko uske haal ki khabar thi gunaah-gaar huye.

Aur agar yeh shakhs ghar se baahar ja sakta hai magar kamaane par qaadir nahiñ to ja kar logoñ se maange aur jiske paas sadqe ki qism se koi cheez ho, us par dena waajib hai aur agar woh mohtaaj shakhs kama sakta hai to kaam karke paise haasil kare, uske liye maangna halaal nahiñ, mohtaaj shakhs agar kamaane par qaadir nahiñ hai magar yeh kar sakta hai ke darwaazon par ja kar suwaal kare, to us par aisa karna farz hai, aisa na kiya aur bhook se mar gaya to gunaah-gaar hoga. [Aalamgiri]

Mas'alah-23:- Khaane mein paseena tapak gaya ya raal tapak padi ya aansu gir gaya woh khaana haraam nahiñ hai, khaya ja sakta hai. Isi tarah agar paani mein koi paak cheez mil gayi aur us se tabee'at ko nafrat paida ho gayi woh piya ja sakta hai. [Aalamgiri]

Mas'alah-24:- Roti mein agar uple (woh gobar jisko jalaane ke liye sukhaate haiñ) ka tukda mila aur woh sakht hai to utna hissa tod kar phenk de, poori roti ko najis nahiñ kaha jayega aur agar usme narmi aagayi hai to bilkul na khaaye. [Aalamgiri]

Mas'alah-25:- Naali waghaira kisi na-paak jagah mein roti ka tukda dekha to us par yeh laazim nahiñ ke use nikaal kar dhoye aur kisi doosri jagah daal de. [Aalamgiri]

Mas'alah-26:- Gehuñ ke saath aadmi ka daant bhi chakki mein pis gaya, us aate ko na khud kha sakta hai na jaanwaroñ ko khila sakta hai. [Aalamgiri]

Mas'alah-27:- Gosht sad gaya to uska khaana haraam hai. [Aalamgiri]

Mas'alah-28:- Baagh mein pahuncha wahan phal gire huye hain, to jab tak maalik-e-baagh ki 'ijaazat na ho phal nahiin khaa sakta aur 'ijaazat donoñ tarah ho sakti hai. Saraahatan 'ijaazat ho, maslan: maalik ne keh diya ho ke gire huye phalon ko khaa sakte ho ya Dalaalatan 'ijaazat ho ya'ni wahan aisa 'urf va 'aadat hai ke baagh waale gire huye phalon se logon ko mana' nahiin karte.

Darakhton se phal tod kar khaane ki 'ijaazat nahiin, magar jabke phalon ki kasrat ho ma'loom ho ke tod kar khaane mein bhi maalik ko nagawaari nahiin hogi to tod kar bhi khaa sakta hai, magar kisi soorat mein yeh 'ijaazat nahiin ke wahan se phal utha laye. [Aalamgiri] In sab sooraton mein 'urf va 'aadat ka lihaaz hai aur agar 'urf va 'aadat na ho ya ma'loom ho ke maalik ko nagawaari hogi to khaana jaaiz nahiin.

Mas'alah-29:- Khareef ke mausam mein darakhton ke patte gir jaate hain, agar woh patte kaam ke hon to utha lana na-jaaiz hai aur maalik ke liye bekaar hon jaisa ke hamaare mulk mein baaghaat mein patte gir jaate hain aur maalik unko kaam mein nahiin laata, bhaad (bhatti) jalaane waale utha laate hain aise patton ko utha laane mein harj nahiin. [Aalamgiri]

Mas'alah-30:- Dost ke ghar gaya jo cheez paki hui mili, khud le kar khaali ya uske baagh mein gaya aur phal tod kar khaa liye, agar ma'loom hai ke use nagawaar na hoga to khaana jaaiz hai, magar yahan acchi tarah ghaur kar lene ki zaroorat hai basa-auqaat aisa bhi hota hai ke yeh samajhta hai ke use nagawaar na hoga haalaan ke use nagawaar hai. [Aalamgiri]

Mas'alah-31:- Roti ko chhuri se kaatna nasaarah ka tareeqa hai, musalmanon ko is se bachna chahiye. Haañ agar zaroorat ho, maslan: double roti ke chhuri se kaat kar iske tukde kar liye jaate hain to harj nahiin ya daawaton mein baaz martaba har shakhs ko nisf-nisf sheermaal di jaati hai, aise mauqe' par chhuri se kaat kar tukde banaane mein harj nahiin ke yahan maqsood doosra hai. Isi tarah agar musallam raan bhuni hui ho aur chhuri se kaat kar khaayi jaye to harj nahiin.

Mas'alah-32:- Musalmanon ke khaane ka tareeqa yeh hai ke farsh waghaira par baith kar khaana khaate hain, mez (table) kursi par khaana Nasaarah ka tareeqa hai, is se ijtinaab (parhez) chahiye balke musalmanon ko har kaam

salf-e-saaliheen ke tareeqe par karna chahiye, ghairoñ ke tareeqe ko hargiz ikhtiyaar na karna chahiye.

Mas'alah-33:- Khameeri roti pakwaane mein naan-baai (roti pakaane wale) se khameer le lete haiñ phir unke aate mein se usi andaaz se naan-baai le leta hai isme harj nahiñ. [Aalamgiri]

Mas'alah-34:- Bahut se logoñ ne chanda karke khaane ki cheez tayyaar ki aur sab mil kar use khayenge, chanda sab ne baraabar diya hai aur khaana koi kam khaayega koi ziyada isme harj nahiñ. Isi tarah musaafiroñ ne apne toshe aur khaane ki cheezein ek saath mil kar khaayin isme bhi harj nahiñ, agarche koi kam khaayega koi ziyada ya baaz ki cheezein acchi haiñ aur baaz ki waisi nahiñ. [Aalamgiri]

Mas'alah-35:- Khaana khaane ke baa'd khilal karne mein jo kuch daanton mein se resha waghaira nikla behtar hai ke use phenk de aur nigal gaya to isme bhi harj nahiñ aur khilal ka tinka ya jo kuch khilal se nikla usko logoñ ke saamne na phenke, balke use liye rahe jab iske saamne tasht (haath dhone ka bartan) aaye, usme daal de phool aur mewa ke tinke se khilal na kare. [Aalamgiri]

Khilal ke liye neem ki seenk bahut behtar hai ke iski talkhi (kadwe pan) se muh ki safaai hoti hai aur yeh masoodhon ke liye bhi mufeed hai. Jhaadu ki seenken (kaadiyan) bhi is kaam mein la sakte haiñ jabke woh kauri hon musta'mal (isti'maal kiye gaye) na hon.

Chapter:- 02

Paani Peene Ka Bayaan

- Ahaadees..... 35
- Masaail-e-Fiqhiyyah..... 39

Paani Peene Ka Bayaan:-

Hadees-01:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) paani peene mein 3 baar saans lete the.”

Aur Muslim ki riwaayat mein yeh bhi hai, ke farmate the ke: “Is tarah peene mein ziyada sairabi hoti hai aur sehat ke liye mufeed aur khush-gawaar hai.”

Hadees-02:- Tirmizi ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Ek saans mein paani na piyo jaise oont peeta hai, balke 2 aur 3 martaba mein piyo aur jab piyo to Bismillah keh lo aur jab bartan ko muh se hataao to **Allah** (عزوجل) ki hamd karo.”

Hadees-03:- Abu-Dawood va Ibn-e-Maajah ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne bartan mein saans lene aur phoonkne se mana’ farmaya.

Hadees-04:- Tirmizi ne Abu Sa’eed Khudri (رضي الله عنه) se riwaayat ki, ke **Nabi** (ﷺ) ne peene ki cheez mein phoonkne se mana’ farmaya. Ek shakhs ne ‘arz ki: ke bartan mein kabhi kooda (kachra) dikhaayi deta hai. Farmaya: “Use gira do.” Usne ‘arz ki ke: ek saans mein sairab nahi hota huñ. Farmaya: “Bartan ko muh se juda karke saans lo.”

Hadees-05:- Abu-Dawood ne Abu Sa’eed Khudri (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne pyaale mein jo jagah tooti hui hai, wahan se peene ki aur peene ki cheez mein phoonkne ki mumaana’at farmaayi.

Hadees-06:- Saheeh Bukhari va Muslim mein Ibn-e-‘Abbaas رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne mashk ke dahaane se peene ko mana’ farmaya.

Hadees-07:- Saheeh Bukhari va Muslim va Sunan-e-Tirmizi mein Abu Sa’eed Khudri (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne mashk ke dahaane ko mod kar us se paani peene ko mana’ farmaya.

Ibn-e-Maajah ne is hadees ko Ibn-e-'Abbaas رضي الله تعالى عنهما se bhi riwaayat kiya hai aur is riwaayat mein yeh bhi hai ke **Huzoor** (ﷺ) ke mana' farmane ke baa'd ek shakhs raat mein utha aur mashk ka dahaana paani peene ke liye moda, usme se saanp nikla.

Hadees-08:- Saheeh Bukhari va Muslim mein Anas (رضي الله تعالى عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne khade ho kar paani peene se mana' farmaya.

Hadees-09:- Saheeh Muslim mein Abu-Hurairah (رضي الله تعالى عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Khade ho kar hargiz koi shakhs paani na piye aur jo bhool kar aisa kar guzre, woh qay karde."

Hadees-10:- Saheeh Bukhari va Muslim mein Ibn-e-'Abbaas رضي الله تعالى عنهما se marvi, kehte haiñ: main aab-e-zam-zam ka ek dol **Nabi-e-Kareem** (ﷺ) ki khidmat mein haazir laya, **Huzoor** (ﷺ) ne khade-khade use piya.

Hadees-11:- Saheeh Bukhari mein hai Hazrat-e-'Ali (رضي الله تعالى عنه) ne zohar ki namaaz padhi aur logoñ ki haajaat poori karne ke liye rahba-e-kufa (ya'ni kufa ki jama'-masjid ke sahen) mein baith gaye, jab asar ka waqt aaya unke paas paani laya gaya. Unhoñ ne piya aur wuzu kiya phir wuzu ka bacha hua paani khade ho kar piya aur yeh farmaya ke log khade ho kar paani peene ko makrooh bataate haiñ aur jis tarah maine kiya **Nabi-e-Kareem** (ﷺ) ne bhi waisa hi kiya tha.

Iska matlab yeh hai ke log mutlaqan khade ho kar paani peene ko makrooh bataate haiñ haalaan ke wuzu ke paani ka yeh hukm nahiñ balke isko khade ho kar peena Mustahab hai. Isi tarah aab-e-zam-zam ko bhi khade ho kar peena sunnat hai. Yeh donoñ paani is hukm se mustasna (alag) haiñ aur isme hikmat yeh hai ke khade ho kar jab paani piya jaata hai woh fauran tamaam aa'za ki taraf saraayat (asar) kar jaata hai aur yeh muzir (nuqsandeh) hai, magar yeh donoñ barkat waale haiñ aur inse maqsood hi tabarruk hai, lihaaza inka tamaam aa'za mein pahunch jaana faaide-mand hai.

Baaz logoñ se suna gaya hai ke muslim ka jhoota paani bhi khade ho kar peena chahiye, magar maine kisi kitaab mein isko nahiñ dekha, sirf do hi paaniyoñ ka kitaaboñ mein istisna mazkoor (zikr) paaya. والعلم عند الله.

Hadees-12:- Tirmizi ne Kabsha **رضي الله تعالى عنها** se riwaayat ki, kehti haiñ: mere yahañ **Rasoolullah** (ﷺ) tashreef laye, mashk latki hui thi, uske dahaane se khade ho kar paani piya. (**Huzoor** (ﷺ) ke is fe'l ko 'ulama ne bayaan-e-jawaaz par mahmool kiya hai), maine mashk ke dahaane ko kaat kar rakh liya. Unka kaat kar rakh lena ba-garz-e-tabarruk tha, ke chunke us se **Huzoor** (ﷺ) ka Dahan-e-'Aqdas laga hai, yeh barkat ki cheez hai aur is se bimaaroñ ko shifa hogi.

Hadees-13:- Saheeh Bukhari mein Jaabir (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) aur Abu-Bakr Siddiq (رضي الله عنه) ek Ansaari ke paas tashreef le gaye woh apne baagh mein pedoñ ko paani de rahe the irshaad farmaya: "Kya tumhare yahañ baasi paani puraani mashk mein hai? (agar ho to laao) warna ham muh laga kar paani pee leñ." Unhoñ ne kaha: mere yahañ baasi paani puraani mashk mein hai, apni jhopdi mein gaye aur bartan mein paani undel kar usme bakri ka doodh duha, **Huzoor** (ﷺ) ne piya phir dubaara unhoñ ne paani le kar doodh duha, **Huzoor** (ﷺ) ke saathi ne piya.

Hadees-14:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ke liye bakri ka doodh duha gaya aur Anas ke ghar mein jo kuwañ tha, uska paani usme milaaya gaya ya'ni lassi banaayi gayi phir **Huzoor** (ﷺ) ki khidmat mein pesh kiya gaya. **Huzoor** (ﷺ) ne nosh farmaya. **Huzoor** (ﷺ) ki baayein taraf Abu-Bakr (رضي الله عنه) the aur dahni taraf ek Aa'raabi the, Hazrat 'Umar (رضي الله عنه) ne 'arz ki: **يا رسولallah! (صلى الله عليك وسلم)** Abu-Bakr (رضي الله عنه) ko dijiye, **Huzoor** (ﷺ) ne Aa'raabi ko diya kyun ke yeh dahni jaanib the aur irshaad farmaya: "Dahna mustahiq hai phir uske baa'd jo dahne ho, dahne ko muqaddam (aage) rakha karo."

Hadees-15:- Bukhari va Muslim mein Sahl Bin Saa'd (رضي الله عنه) se riwaayat hai, ke **Nabi-e-Kareem** (ﷺ) ki khidmat mein pyaala pesh kiya gaya, **Huzoor** (ﷺ) ne nosh farmaya, **Huzoor** (ﷺ) ki dahni jaanib sab se chhote ek shakhs the ('Abdullah Bin 'Abbaas **رضي الله تعالى عنهما**) aur bade-bade Ashaab baayein jaanib the. **Huzoor** (ﷺ) ne farmaya: "Ladke agar tum 'ijaazat do to badoñ ko de duñ." Unhoñ ne 'arz ki: **Huzoor** (ﷺ) ke aulash (ya'ni Huzoor-e-Aqdas ﷺ)

ke tabarruk) mein doosron ko apne par tarjeeh nahi dunga, **Huzoor** (ﷺ) ne unko de diya.

Hadees-16:- Saheeh Bukhari va Muslim mein Huzaifa (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) farmate hain: "Hareer (resham) aur deebaaj (ek qism ka reshmi kapda) na pehno aur na sone aur chaandi ke bartan mein paani piyo aur na unke bartanon mein khaana khaao ke yeh cheezein duniya mein kaafiron ke liye hain aur tumhare liye aakhirat mein hain."

Hadees-17:- Tirmizi ne Zuhri se riwaayat ki, ke **Rasoolullah** (ﷺ) ko peene ki woh cheez ziyada pasand thi jo sheereen aur thandi ho.

Hadees-18:- Ibn-e-Maajah ne 'Abdullah Bin 'Umar رضي الله تعالى عنهما se riwaayat ki, ke: "**Rasoolullah** (ﷺ) ne pet ke bal jhuk kar paani mein muh daal kar peene se mana' farmaya aur na ek haath se chullu le kar piye jaise woh log peete hain, jin par Khuda naaraaz hai aur raat mein jab kisi bartan mein paani piye to use hila le, magar jabke woh bartan dhaka ho to hilaane ki zaroorat nahi aur jo shakhs bartan se peene par qadir hai aur tawaazu' (aajizi) ke taur par haath se peeta hai, **Allah-Ta'ala** uske liye nekiyaan likhta hai jitni uske haath mein ungliyaan hain. Haath Hazrat-e-'Isa (عليه السلام) ka bartan tha ke unhone ne apna pyaala bhi phenk diya aur yeh kaha ke yeh bhi duniya ki cheez hai."

Hadees-19:- Ibn-e-Maajah ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Haathon ko dhowo aur unme paani piyo ke haath se ziyada paakeeza koi bartan nahi."

Hadees-20:- Muslim va Ahmad va Tirmizi ne Abu Qataadah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Saaqi (jo logon ko paani pila raha hai) woh sab ke aakhir mein piyega."

Hadees-21:- Dailmi ne Anas (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Paani ko choos kar piyo ke yeh khush-gawaar aur zood-hazm (jald hazam ho jaane wala) hai aur bimaari se bachaav hai."

Hadees-22:- Ibn-e-Maajah ne Hazrat-e-'Aaisha رضى الله تعالى عنها se riwaayat ki, unhoñ ne kaha: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) kis cheez ka mana' karna halaal nahiñ?. Farmaya: "Paani aur namak aur aag." Kehti haiñ: maine 'arz ki, **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) paani ko to hamne samajh liya, magar namak aur aag ka mana' karna kyuñ halaal nahiñ?. Farmaya: "Aye Humaira! Jisne aag de di goya usne us poore ko sadqah kiya jo aag se pakaaya gaya aur jisne namak de diya goya usne tamaam us khaane ko sadqah kiya jo is namak se durust kiya gaya aur jisne musalman ko us jagah paani ka ghoont pilaaya jahañ paani milta hai to goya gardan ko aazaad kiya (ya'ni ghulaam aazaad kiya) aur jisne muslim ko aisi jagah paani ka ghoont pilaaya jahañ paani nahiñ milta hai to goya use zinda kar diya.

Masaail-e-Fiqhiyyah:-

Mas'alah-01:- Paani Bismillah keh kar dahne haath se piye aur teen saans mein piye, har martaba bartan ko muh se hata kar saans le. Pehli aur doosri martaba ek-ek ghoont piye aur teesri saans mein jitna chaahe pee daale. Is tarah peene se pyaas bujh jaati hai aur paani ko choos kar piye, ghat-ghat bade-bade ghoont na piye, jab pee chuke Alhamdulillah kahe.

Is zamaane mein baaz log baayein haath mein katora ya glass le kar paani peete haiñ khusoosan khaane ke waqt dahne haath se peene ko khilaaf-e-tehzeeb jaante haiñ unki yeh tehzeeb tehzeeb-e-nasaarah hai. Islaami tehzeeb dahne haath se peena hai.

Aaj-kal ek tehzeeb yeh bhi hai ke glass mein peene ke baa'd jo paani bacha use phenk dete haiñ ke ab woh paani jhoota ho gaya jo doosre ko nahiñ pilaaya jayega, yeh hinduwoñ se seekha hai islaam mein chhoot-chhaat nahiñ, musalman ke jhoote se bachne ke koi maa'na nahiñ aur is 'illat (wajah) se paani ko phenkna israaf hai.

Mas'alah-02:- Mashk ke dahaane mein muh laga kar paani peena makrooh hai. Kya ma'loom koi muzir (nuqsan dene waali) cheez uske halq mein chali jaye. [Aalamgiri] Isi tarah lote ki toti se paani peena magar jabke lote ko

dekh liya ho ke usme koi cheez nahiñ hai. Suraahi mein muh laga kar paani peene ka bhi yahi hukm hai.

Mas'alah-03:- Sabeel ka paani maaldaar shakhs bhi pee sakta hai magar wahañ se paani koi shakhs ghar nahiñ le ja sakta. Kyuñ ke wahañ peene ke liye paani rakha gaya hai na ke ghar le jaane ke liye. Haañ agar sabeel lagaane waale ki taraf se iski 'ijaazat ho to le ja sakta hai. [Aalamgiri] Jaadoñ (sardiyoñ) mein aksar jagah masjid ke saqaaya mein paani garam kiya jaata hai taake masjid mein jo namaazi aayein, us se wuzu va ghusl karein, yeh paani bhi wahiñ isti'maal kiya ja sakta hai ghar le jaane ki 'ijaazat nahiñ. Isi tarah masjid ke lotoñ ko bhi wahiñ isti'maal kar sakte hain ghar nahiñ le ja sakte, baaz log taaza paani bhar kar masjid ke lotoñ mein ghar le jaate hain yeh bhi na-jaaiz hai.

Mas'alah-04:- Lotoñ mein wuzu ka paani bacha hua hota hai use baaz log phenk dete hain, yeh na-jaaiz va israaf hai.

Mas'alah-05:- Wuzu ka paani aur aab-e-zam-zam ko khade ho kar piya jaye, baaqi doosre paani ko baith kar.

Chapter:- 03

Waleema Aur Ziyaafat Ka Bayaan

- Ahaadees..... 42
- Masaail-e-Fiqhiyyah..... 45

Waleema Aur Ziyaafat Ka Bayaan:-

Hadees-01:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se marvi, ke Nabi (ﷺ) ne 'Abdul Rahman Bin 'Auf (رضي الله عنه) par zardi ka asar dekha (ya'ni khaloq ka rang unke badan ya kapdon par laga hua dekha) Farmaya: yeh kya hai? (ya'ni mard ke badan par is rang ko na hona chahiye yeh kyun kar laga). 'Arz ki: maine ek 'aurat se nikaah kiya hai (uske badan se yeh zardi chhoot kar lag gayi). Farmaya: "Allah-Ta'ala tumhare liye mubaarak kare, tum waleema karo agarche ek bakri se ya ek hi bakri se."

Hadees-02:- Bukhari va Muslim ne Anas (رضي الله عنه) se riwaayat ki, kehte hain ke Rasoolullah (ﷺ) ne jitna Hazrat-e-Zainab رضي الله تعالى عنها ke nikaah par waleema kiya, aisa waleema Azwaaj-e-Mutahharaat mein se kisi ka nahi kiya. Ek bakri se waleema kiya. Ya'ni tamaam waleemon mein yeh bahut bada waleema tha ke ek poori bakri ka gosht paka tha.

Saheeh Bukhari shareef ki doosri riwaayat unhi se hai ke Hazrat-e-Zainab Bint-e-Jahsh رضي الله تعالى عنها ke zifaaf ke baa'd jo waleema kiya tha, logo ko pet bhar roti gosht khilaaya tha.

Hadees-03:- Saheeh Bukhari mein Anas (رضي الله عنه) se marvi, kehte hain: Khaibar se waapsi mein Khaibar va Madinah ke maa-bain Safiyya رضي الله تعالى عنها ke zifaaf ki wajah se teen raaton tak Huzoor (ﷺ) ne qayaam farmaya, main musalmano ko waleema ki da'wat mein bula laya, walime mein na gosht tha, na roti thi, Huzoor (ﷺ) ne hukm diya, dastar-khwaan bichha diye gaye, us par khajoorein aur paneer aur ghee daal diya gaya.

Imaam-Ahmad va Tirmizi va Abu-Dawood va Ibn-e-Maajah ki riwaayat mein hai, ke Hazra-e-Safiyya رضي الله تعالى عنها ke walime mein sattu aur khajoorein theen.

Hadees-04:- Saheeh Bukhari va Muslim mein 'Abdullah Bin 'Umar رضي الله تعالى عنه se marvi, ke Rasoolullah (ﷺ) ne farmaya: "Jab kisi shakhs ko waleema ki da'wat di jaye to use aana chahiye."

Hadees-05:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab kisi ko khaane ki da'wat di jaye to qubool karni chahiye phir agar chaahe khaaye, chaahe na khaaye.”

Hadees-06:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Huzoor** (ﷺ) ne farmaya: “Bura khaana waleema ka khaana hai, jisme maal-daar log bulaaye jaate haiñ aur fuqara chhod diye jaate haiñ aur jisne da'wat ko tark kiya (ya'ni bila sabab inkaar kar diya) usne **Allah** va **Rasool** (ﷺ) ki na-farmaani ki.”

Muslim ki ek riwaayat mein hai, waleema ka khaana bura khaana hai ke jo isme aata hai use mana' karta hai. Aur usko bulaaya jaata hai jo inkaar karta hai aur jisne da'wat qubool nahiñ ki usne **Allah** va **Rasool** (ﷺ) ki na-farmaani ki.

Hadees-07:- Abu-Dawood ne 'Abdullah Bin 'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jisko da'wat di gayi aur usne qubool na ki usne **Allah** va **Rasool** (ﷺ) ki na-farmaani ki aur jo baghair bulaaye gaya woh chor ho kar ghusa aur gaarat-gari (loot-maar) karke nikla.”

Hadees-08:- Tirmizi ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “(Shaadiyon mein) pehle din ka khaana haq hai ya'ni saabit hai, use karna hi chahiye aur doosre din ka khaana sunnat hai aur teesre din ka khaana sum'ah hai (ya'ni sunaane aur shohrat ke liye hai). Jo sunaane ke liye koi kaam karega, **Allah-Ta'ala** usko sunaayega.” Ya'ni iski saza dega.

Hadees-09:- Abu-Dawood ne 'Ikrama se riwaayat ki, ke aise do shakhs jo muqaabala aur tafaakhur ke taur par da'wat kareñ, **Rasoolullah** (ﷺ) ne unke yahañ khaane se mana' farmaya.

Hadees-10:- Imaam-Ahmad va Abu-Dawood ne ek Sahaabi se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab do shakhs da'wat dene ba-yak-waqt aayeñ to jiska darwaaza tumhare darwaaze se qareeb ho uski da'wat qubool karo aur agar ek pehle aaya to jo pehle aaya uski qubool karo.”

Hadees-11:- Saheeh Bukhari va Muslim mein Abu Mas'ood Ansaari (رضي الله عنه) se marvi, ke ek Ansaari jinki kunniyat Abu-Shu'aib thi, unhone ne apne ghulaam se kaha: ke itna khaana pakao jo paanch shakhson ke liye kifaayat kare. Main Nabi (ﷺ) ki ma' 4 Ashaab ke da'wat karunga. Thoda sa khaana tayyaar kiya aur **Huzoor** (ﷺ) ko bulaane aaye, ek shakhs **Huzoor** (ﷺ) ke saath ho liye, **Nabi-e-Kareem** (ﷺ) ne farmaya: "Abu-Shu'aib hamaare saath yeh shakhs chala aaya, agar tum chaaho ise 'ijaazat do aur chaaho to na 'ijaazat do, unhone ne 'arz ki: maine inko 'ijaazat di."

Ya'ni agar kisi ki da'wat ho aur uske saath koi doosra shakhs baghair bulaaye chala aaye to zaahir karde ke main nahi laya hun aur saahib-e-khaana ko ikhtiyaar hai, use khaane ki 'ijaazat de ya na de, kyun ke zaahir na karega to saahib-e-khaana ko yeh nagawaar hoga ke apne saath doosron ko kyun laya.

Hadees-12:- Baihaqi ne Shua'bul Imaan mein 'Imraan Bin Hussain (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne faasiqon ki da'wat qubool karne se mana' farmaya.

Hadees-13:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs **Allah** (عزوجل) aur qayamat par imaan rakhta hai woh mehmaan ka ikraam kare aur jo shakhs **Allah** (عزوجل) aur qayamat par imaan rakhta hai, woh apne padosi ko eezaa na de aur jo shakhs **Allah** (عزوجل) aur qayamat par imaan rakhta hai, woh bhali baat bole ya chup rahe."

Aur ek riwaayat mein yeh hai ke: "Jo shakhs **Allah** (عزوجل) aur qayamat par imaan rakhta hai woh sila-rahmi kare."

Hadees-14:- Saheeh Bukhari va Muslim mein Abu Shuraih Ka'bee (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jo shakhs **Allah** (عزوجل) aur qayamat ke din par imaan rakhta hai, woh mehmaan ka ikraam kare, ek din-raat uska jaaiza hai (ya'ni ek din uski poori khaatir-daari kare, apne maqdoor (taaqt) bhar uske liye takalluf ka khaana tayyaar karaaye) aur ziyaafat teen din hai (ya'ni ek din ke baa'd maa-hazar (ya'ni jo kuch dastiyaab ho) pesh

kare) aur teen din ke baa'd sadqah hai, mehmaan ke liye yeh halaal nahin ke uske yahan thahra rahe ke use harj mein daal de.”

Hadees-15:- Tirmizi Abil Ahwas Jushami se woh apne waalid se riwaayat karte hain, kehte hain: maine ‘arz ki: **Ya Rasoolallah!** (ﷺ) yeh farmaaiye ke main ek shakhs ke yahan gaya, usne meri mehmaani nahin ki, ab woh mere yahan aaye to uski mehmaani karun ya badla dun. Irshaad farmaya: “Balke tum uski mehmaani karo.”

Hadees-16:- Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya ke: “Sunnat yeh hai ke mehmaan ko darwaaze tak rukhsat karne jaye.”

Masaail-e-Fiqhiyyah:-

Da'wat-e-Waleema Sunnat hai. Waleema yeh hai ke shab-e-zifaa (suhaag-raat) ki subah ko apne dost ahbaab azeez va aqaarib (qareebi rishtedaar) aur mohalle ke logon ki hasb-e-istita'at ziyaafat kare aur iske liye jaanwar zibah karna aur khaana tayyaar karaana jaaiz hai aur jo log bulaaye jayein unko jaana chahiye ke unka jaana iske liye masarrat (khushi) ka baa'is (sabab) hoga. Walime mein jis shakhs ko bulaaya jaye usko jaana sunnat hai ya waajib. ‘Ulama ke dono qaul hain, ba-zaahir yeh ma'loom hota hai ke ijaabat (qubool karna) sunnat-e-muakkada hai.

Waleema ke siwa doosri daawaton mein bhi jaana afzal hai aur yeh shakhs agar rozadaar na ho to khaana afzal hai ke apne muslim bhai ki khushi mein shirkat aur uska dil khush karna hai aur rozadaar ho jab bhi jaye aur saahib-e-khaana ke liye du'a kare aur waleema ke siwa doosri daawaton ka bhi yahi hukm hai ke rozadaar na ho to khaaye, warna uske liye du'a kare.

[Aalamgiri; Raddul-Muhtaar]

Mas'alah-01:- Da'wat-e-Waleema ka yeh hukm jo bayaan kiya gaya hai, us waqt hai ke da'wat karne walon ka maqsood ada-e-sunnat ho aur agar maqsood tafaakhur ho ya yeh ke meri wah-wah hogi jaisa ke is zamaane mein aksar yahi dekha jaata hai, to aisi daawaton mein na shareek hona behtar hai khusoosan ahl-e-'ilm ko aisi jagah na jaana chahiye. [Raddul-Muhtaar]

Mas'alah-02:- Da'wat mein jaana us waqt sunnat hai jab ma'loom ho ke wahan gaana-bajaana, lahw-o-la'ib (shari'at ke khilaaf kaam) nahi hai aur agar ma'loom hai ke yeh khuraafaat wahan hai to na jaye. Jaane ke baa'd ma'loom hua ke yahan laghwiyaat hai, agar wahi yeh cheezein hon to wapas aaye aur agar makaan ke doosre hisse mein hai jis jagah khaana khilaaya jaata hai wahan nahi hai to wahan baith sakta hai aur kha sakta hai phir agar yeh shakhs un logo ko rok sakta hai to rok de aur agar iski qudrat use na ho to sabr kare.

Yeh us soorat mein hai ke yeh shakhs mazhabi-peshwa na ho aur agar muqtada va peshwa ho, maslan 'Ulama va Mashaaikh, yeh agar na rok sakte hon to wahan se chale aayein na wahan baithein na khaana khaayein. Aur pehle hi se yeh ma'loom ho ke wahan yeh cheezein hai to muqtada (maslan: 'ulama) ho ya na ho kisi ko jaana jaaiz nahi agarche khaas us hissa-e-makaan mein yeh cheezein na hon balke doosre hisse mein hon. [Durr-e-Mukhtar; Hidaaya]

Mas'alah-03:- Agar wahan lahw-o-la'ib (shari'at ke khilaaf kaam) ho aur yeh shakhs jaanta hai ke mere jaane se yeh cheezein band ho jayengi to usko is niyyat se jaana chahiye ke uske jaane se munkaraat-e-shar'iyya (shari'at ke khilaaf kaam) rok diye jayenge aur agar ma'loom hai ke wahan na jaane se un logo ko naseehat hogi aur aise mauqe' par yeh harkatein na karenge, kyun ke woh log iski shirkat ko zaroori jaante hai aur jab yeh ma'loom hoga ke agar shaadiyon aur taqreebon (khushi waghaira ki mehfil) mein yeh cheezein hongy to woh shakhs shareek na hoga to us par laazim hai ke wahan na jaye taake logo ko 'ibrat ho aur aisi harkatein na karen. [Aalamgiri]

Mas'alah-04:- Da'wat-e-Waleema sirf pehle din hai ya uske baa'd doosre din bhi ya'ni 2 hi din tak yeh da'wat ho sakti hai, iske baa'd waleema aur shaadi khatam. [Aalamgiri] Hindustan mein shaadiyon ka silsila kayi din tak qaaim rehta hai. Sunnat se aage badhna riya (ya'ni dikhaawe ke liye kaam karna) va sum'ah hai (ya'ni is liye kaam karna ke log sunenge aur accha jaanenge), is se bachna zaroori hai.

Mas'alah-05:- Ek dastar-khwaan par jo log khaana tanaawul karte hai, unme se ek shakhs koi cheez utha kar doosre ko de de yeh jaaiz hai, jabke

ma'loom ho ke saahib-e-khaana ko yeh dena nagawaar na hoga aur agar ma'loom hai ke use nagawaar hoga to dena jaaiz nahiñ, balke agar mushtaba-e-haal (shak-o-subah) ho ma'loom na ho ke nagawaar hoga ya nahiñ jab bhi na de. [Aalamgiri]

Baaz log ek hi dastar-khwaan par mu'azzazeen ('izzat wale/paise wale) ke saamne umda khaane chunte (pesh karte) haiñ aur ghareeboñ ke liye ma'mooli cheezeñ rakh dete haiñ. Agarche aisa na karna chahiye ke ghareeboñ ki isme dil-shikani (dil aazaari) hoti hai. Magar is soorat mein jiske paas koi acchi cheez hai, usne aise ko de di jiske paas nahiñ hai to zaahir yahi hai ke saahib-e-khaana ko nagawaar hoga kyun ke agar dena hota to woh khud hi uske saamne bhi yeh cheez rakhta ya kam-az-kam yeh soorat ishtibaah (shak-o-shub-ha) ki hai, lihaaza aisi haalat mein cheez dena na-jaaiz hai aur agar ek hi qism ka khaana hai, maslan roti, gosht aur ek ke paas roti khatam ho gayi, doosre ne apne paas se utha kar de di to zaahir yahi hai ke saahib-e-khaana ko nagawaar na hoga.

Mas'alah-06:- Doosre ke yahañ khaana kha raha hai, saail ne maanga isko yeh jaaiz nahiñ ke saail ko roti ka tukda de de kyun ke usne iske khaane ke liye rakha hai, isko maalik nahiñ kar diya ke jisko chaahe de de. [Aalamgiri]

Mas'alah-07:- Do dastar-khwaan par khaana khaya ja raha hai to ek dastar-khwaan wala doosre dastar-khwaan waale ko koi cheez is par se utha kar na de. Magar jabke yaqeen ho ke saahib-e-khaana ko aisa karna nagawaar na hoga. [Aalamgiri]

Mas'alah-08:- Khaate waqt saahib-e-khaana ka baccha aagaya to usko ya saahib-e-khaana ke khaadim ko is khaane mein se nahiñ de sakta. [Aalamgiri]

Mas'alah-09:- Khaana na-paak ho gaya to yeh jaaiz nahiñ ke kisi paagal ya bacche ko khilaaye ya kisi aise jaanwar ko khilaaye jiska khaana halaal hai. [Aalamgiri]

Mas'alah-10:- Mehmaan ko chaar baateñ zaroori haiñ.

[01].Jahañ bithaya jaye wahiñ baithe.

[02].Jo kuch uske saamne pesh kiya jaye us par khush ho, yeh na ho ke kehne lage: is se accha to main apne hi ghar khaya karta huñ ya isi qism

ke doosre alfaaz jaisa ke aaj kal aksar daawaton mein log aapas mein kaha karte hain.

[03]. Baghair 'ijaazat saahib-e-khaana wahan se na uthe.

[04]. Aur jab wahan se jaye to uske liye du'a kare. Mezbaan ko chahiye ke mehmaan se waqtan-fa-waqtan kahe ke: aur khaao magar is par israar (force) na kare, ke kahi israar ki wajah se ziyada na kha jaye aur yeh uske liye muzir (nuqsan) ho, mezbaan ko bilkul khamosh na rehna chahiye aur yeh bhi na karna chahiye ke khaana rakh kar ghaib ho jaye, balke wahan haazir rahe aur mehmaano ke saamne khaadim waghaira par naaraaz na ho aur agar saahib-e-wus'at (haisiyat wala/ameer) ho to mehmaan ki wajah se ghar walon par khaane mein kami na kare.

Mezbaan ko chahiye ke mehmaan ki khaatir-daari mein khud mashgool ho, khaadimon ke zimma usko na chhode ke yeh Hazrat-e-Ibraheem (عليه الصلوة والتسليم) ki sunnat hai agar mehmaan thode hon to mezbaan unke saath khaane par baith jaye ke yahi taqaaza-e-murawwat (mehmaan nawaazi ka taqaaza) hai aur bahut se mehmaan hon to unke saath na baithe balke unki khidmat aur khilaane mein mashgool ho. Mehmaano ke saath aise ko na bithaye jiska baithna unpar giraan (na-gawaar/discomfort) ho. [Aalamgiri]

Mas'alah-11:- Jab kha kar faarigh hon unke haath dhulaye jayein aur yeh na kare ke har shakhs ke haath dhone ke baa'd paani phenk kar doosre ke saamne haath dhone ke liye tasht pesh kare. [Aalamgiri]

Mas'alah-12:- Jisne hadiya (gift) bheja agar uske paas halaal va haraam dono qism ke amwaal (maal) hon magar ghaalib maal-e-halaal hai to uske qubool karne mein harj nahi. Yahi hukm uske yahan da'wat khaane ka hai aur agar uska ghaalib maal-e-haraam hai to na hadiya qubool kare aur na uski da'wat khaaye, jab tak yeh na ma'loom ho ke yeh cheez jo use pesh ki gayi hai halaal hai. [Aalamgiri]

Mas'alah-13:- Jis shakhs par iska dain (udhaar ya'ni qarz) hai, agar usne da'wat ki aur qarz se pehle bhi woh isi tarah da'wat karta tha to qubool karne mein harj nahi aur agar pehle 20 din mein da'wat karta tha aur ab 10 din mein karta hai ya ab usne khaane mein takallufat badha diye, to qubool na kare ke yeh qarz ki wajah se hai. [Aalamgiri]

Chapter:- 04

Zuroof (Bartan) Ka Bayaan

➤ Masaail-e-Fiqhiyyah..... 50

Zuroof (Bartan) Ka Bayaan:-

Mas'alah-01:- Sone chaandi ke bartan mein khaana peena aur unki pyaaliyon se tel lagaana ya unke 'itr-daan se 'itr lagaana ya unki angeethi (lohe ya mitti ka woh bartan jisme koila ya khushbu' sulgaate hain) se bukhoor karna (dhooni lena) mana' hai aur yeh mumaana'at mard va 'aurat dono ke liye hai. 'Aurat ko unke zewar pehenne ki 'ijaazat hai. Zewar ke siwa doosri tarah sone chaandi ka isti'maal mard va 'aurat dono ke liye na-jaaiz hai.

[Durr-e-Mukhtar]

Mas'alah-02:- Sone chaandi ke chamche se khaana, unki salaayi ya surma-daani se surma lagaana, unke aaine mein muh dekhna, unki qalam dawaat se likhna, unke lote ya tasht se wuzu karna ya unki kursi par baithna, mard 'aurat dono ke liye mamnu' hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-03:- Sone chaandi ki aarsee (ek zewar jo 'auratein haath ke angootha mein pehenti hain usme sheesha jada hota hai) pehenna 'aurat ke liye jaaiz hai, magar us aarsee mein muh dekhna 'aurat ke liye bhi na-jaaiz hai.

Mas'alah-04:- Sone chaandi ki cheezon ke isti'maal ki mumaana'at us soorat mein hai ke unko isti'maal karna hi maqsood ho aur agar yeh maqsood na ho to mumaana'at nahi, maslan: sone chaandi ki plate ya katore mein khaana rakha hua hai agar yeh khaana usi mein chhod diya jaye to iza'at-e-maal (maal ko zaaye' kar dena) hai usko usme se nikaal kar doosre bartan mein le kar khaaye ya usme se paani chullu mein le kar piya ya pyaali mein tel tha, sar par pyaali se tel nahi daala balke kisi bartan mein ya haath par tel is gharz se liya ke us se isti'maal na-jaaiz hai, lihaaza tel ko usme se le liya jaye aur ab isti'maal kiya jaye yeh jaaiz hai aur agar haath mein tel ka lena ba-garz-e-isti'maal ho jis tarah pyaali se tel le kar sar ya daadhi mein lagaate hain, is tarah karne se na-jaaiz isti'maal se bachna nahi hai ke yeh bhi isti'maal hi hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-05:- Chai ke bartan sone chaandi ke isti'maal karna na-jaaiz hai. Isi tarah sone chaandi ki ghadi haath mein baandhna balke usme waqt dekhna

bhi na-jaaiz hai, ke ghadi ka isti'maal yahi hai ke usme waqt dekha jaye.

[Raddul-Muhtaar]

Mas'alah-06:- Sone chaandi ki cheezein mahaz makaan ki aaraaish va zeenat ke liye hon, maslan qareena se (ya'ni saja kar, tarteef se rakhna) yeh bartan va qalam va dawaat laga diye, ke makaan aaraasta ho jaye isme harj nahi. Yunhi sone chaandi ki kursiyaan ya mez ya takht waghaira se makaan saja rakha hai, unpar baithta nahi hai to harj nahi. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-07:- Bacchon ko Bismillah padhaane ke mauqe' par chaandi ki dawaat qalam takhti laa kar rakhte hain, yeh cheezein isti'maal mein nahi aati, balke padhaane waale ko de dete hain, isme harj nahi.

Mas'alah-08:- Sone chaandi ke siwa har qism ke bartan ka isti'maal jaaiz hai, maslan taambe, peetal, seesa, biloor (crystal) waghaira. Magar mitti ke bartanon ka isti'maal sab se behtar ke hadees mein hai ke: "Jisne apne ghar ke bartan mitti ke banwaaye, farishte uski ziyaarat ko ayenge." Taambe aur peetal ke bartanon par qal'ee honi chahiye, baghair qal'ee unke bartan isti'maal karna makrooh hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-09:- Jis bartan mein sone chaandi ka kaam bana hua hai uska isti'maal jaaiz hai, jabke mauza'-e-isti'maal (isti'maal ki jagah) mein sona chaandi na ho, maslan katore ya glass mein chaandi ka kaam ho to paani peene mein us jagah muh na lage jahan sona ya chaandi hai aur baaz ka qaul yeh hai ke wahan haath bhi na lage, aur qaul-e-awwal asah hai (pehla qaul ziyada saheeh hai). [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-10:- Chhadi ki mooth (chhadi ka handle) sone chaandi ki ho to uska isti'maal na-jaaiz hai. Kyun ke isme isti'maal ka tareeqa yeh hai ke mooth par haath rakha jaata hai, lihaaza mauza'-e-isti'maal mein sona chaandi hui aur agar uski shaam (chhadi ke saron par chadhaaya jaane wala kisi dhaat ka chhalle ki tarah ka khol) sone chaandi ki ho, dasta sone chaandi ka na ho to isti'maal mein harj nahi, kyun ke haath rakhne ki jagah par sona chaandi nahi hai. Isi tarah qalam (pen) ki nib agar sone chaandi ki ho to us se likhna na-jaaiz hai ke wahi mauza'-e-isti'maal (isti'maal ki jagah) hai aur agar qalam ke baalaayi (upri) hisse mein ho to na-jaaiz nahi.

Mas'alah-11:- Chaandi sone ka kursi ya takht mein kaam bana hua hai ya zeen mein kaam bana hua hai to us par baithna jaaiz hai, jabke sone chaandi ki jagah se bach kar baithe. Muhassal (khulaasa) yeh hai ke jo cheez khaalis sone chaandi ki hai, uska isti'maal mutlaqan na-jaaiz hai aur agar usme jagah-jagah sona chaandi hai to agar mauza'-e-isti'maal (isti'maal ki jagah) mein hai to na-jaaiz, warna jaaiz. Maslan chaandi ki angoothi se bukhoor karna (ya'ni dhooni lena, khushbu-daar cheezein sulgaana) mutlaqan na-jaaiz hai, agarche dhooni lete waqt usko haath bhi na lagaaye. Isi tarah agar huqqa ki farshi (penda/bottom) chaandi ki hai to us se huqqa peena na-jaaiz hai, agarche yeh shakhs farshi par haath na lagaaye.

Isi tarah huqqa ki muh naal (dhaat waghaira ki bani hui chhoti si nali jise huqqa mein lagaate hain) sone chaandi ki hai to us se huqqa peena na-jaaiz hai aur agar naicha (huqqa ki naali) par jagah-jagah chaandi sone ka taar ho to us se huqqa pee sakta hai, jabke isti'maal ki jagah par taar na ho. Kursi mein isti'maal ki jagah baithne ki jagah hai aur uska takiya hai jis se peeth lagaate hain aur uske daste hain jin par haath rakhte hain. Takhat mein mauza'-e-isti'maal baithne ki jagah hai. Isi tarah zeen (ghode waghaira ke peeth par rakhi jaane wali seat) mein aur rikaab (ghode ki seat par pair rakhne ki jagah) bhi sone chaandi ki na-jaaiz hai aur usme kaam bana hua ho to mauza'-e-isti'maal (isti'maal ki jagah) mein na ho. Yahi hukm lagaam aur dumchi (tasma jo zeen ke pichhle hisse se juda (mila hua) hota hai, dum ke neech se guzarta aur zeen ko aage ki taraf se jaane se rokta hai) ka hai. [Hidaaya; Durr-e-Mukhtar; Raddul-Muhtar]

Mas'alah-12:- Bartan par sone chaandi ka mulamma' ho (ya'ni bartan par sone chaandi ka paani chadhaaya hua ho) to uske isti'maal mein harj nahi. [Hidaaya]

Mas'alah-13:- Aaina ka halqa jo ba-waqt-e-isti'maal (isti'maal ke waqt) pakadne mein na aata ho usme sone chaandi ka kaam ho, iska bhi wahi hukm hai. [Durr-e-Mukhtar; Hidaaya]

Mas'alah-14:- Talwaar ke qabze mein aur chhuri ya pesh-qabz (khanjar) ke daste mein chaandi ya sone ka kaam hai to inka bhi wahi hukm hai. [Durr-e-Mukhtar; Hidaaya]

Mas'alah-15:- Kapde mein sone chaandi ke huroof banaaye gaye, iske isti'maal ka bhi wahi hukm hai. [Durr-e-Mukhtar] Isme tafseel hai jo libaas ke bayaan mein aayegi.

Mas'alah-16:- Tootte huye bartan ko chaandi ya sone ke taar se jodna, jaaiz hai aur uska isti'maal bhi jaaiz hai, jabke us jagah se isti'maal na kare. Jaisa ke hadees mein hai ke **Huzoor-e-Aqdas** (ﷺ) ka lakdi ka pyaala tha, woh toot gaya to chaandi ke taar se joda gaya. Aur yeh pyaala Hazrat-e-Anas (رضي الله عنه) ke paas tha.

Chapter:- 05

Khabar Kahaan Mo'tabar Hai?

- **Qur'aani-Aayat..... 55**
- **Masaail-e-Fiqhiyyah..... 55**

Khabar Kahaañ Mo'tabar Hai?

Allah (عزوجل) Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ
نُذِيرِينَ (٦)

[Surah-49, Aayat-6]

“Aye imaan walo! Agar faasiq tumhare paas koi khabar laye to use khoob jaanch lo, kahiñ aisa na ho ke na-waaqifi mein kisi qaum ko takleef pahuncha do phir tumhein apne kiye par sharminda hona pade.”

Mas'alah-01:- Apne naukar ya ghulaam ko gosht laane ke liye bheja, agarche yeh majoosi ya hindu ho woh gosht laya aur kehta hai ke musalman ya kitaabi se khareed kar laya huñ to yeh gosht khaya ja sakta hai aur agar usne aakar yeh kaha ke mushrik maslan majoosi ya hindu se khareed kar laya huñ to us gosht ka khaana haraam hai, ke khareedna bechna mu'aamalaat mein hai aur mu'aamalaat mein kaafir ki khabar mo'tabar hai, agarche hillat va hurmat (ya'ni halaal va haraam hona) diyaanaat (deeni mu'aamalaat) mein se haiñ aur diyaanaat mein kaafir ki khabar na-maqbool hai, magar chunke asl khabar (ghost) khareedne ki hai aur hillat va hurmat is maqaam par zimni (aarzi/secondary) cheez hai, lihaaza jab woh khabar mo'tabar hui to zimnan (indirectly) yeh bhi saabit ho jayegi aur asl khabar hillat va hurmat ki hoti to na-mo'tabar hoti. [Hidaaya; Durr-e-Mukhtar]

Mas'alah-02:- Mu'aamalaat mein kaafir ki khabar mo'tabar hona us waqt hai, jab ghaalib gumaan yeh ho ke sach kehta hai aur agar ghaalib gumaan uska jhoota hona ho to us par 'amal na kare. [Jauhirah]

Mas'alah-03:- Gosht khareeda phir yeh ma'loom hua ke jis se khareeda hai woh mushrik hai, pherne (waapsi karne) ko le gaya, usne kaha ke is jaanwar ko muslim ne zibah kiya hai, ab bhi is gosht ko khaana mamnu' hai. [Raddul-Muhtaar]

Mas'alah-04:- Laundi ghulaam aur bacche ki hadiya ke muta'alliq khabar mo'tabar hai, maslan bacche ne kisi ke paas koi cheez la kar yeh kaha ke mere waalid ne aap ke paas yeh hadiya (gift) bheja hai, woh shakhs cheez ko le sakta hai aur usme tasarruf (isti'maal) kar sakta hai, khaane ki cheez ho to khaa sakta hai. Isi tarah laundi ghulaam ne koi cheez di aur yeh kaha ke mere maula ne yeh cheez hadiya bheji hai, balke yeh donoñ khud apne muta'alliq iski khabar deñ ke hamaare maula ne khud hameiñ hadiya kiya hai yeh khabar bhi maqbool hai. Farz karo laundi ne yeh khabar di to us se yeh shakhs wati (hambistari) bhi kar sakta hai. [Zail'i]

Mas'alah-05:- Un logoñ ne yeh khabar di ke hamaare wali ya maula ne hameiñ khareedne ki 'ijaazat di hai yeh khabar bhi mo'tabar hai, jabke ghaalib gumaan unki sacchaai ho, lihaaza bacche ne koi cheez khareedi maslan namak, mirch, haldi, dhaniya aur kehta hai ham ko iski 'ijaazat hai to uske haath us cheez ko bech sakte haiñ aur agar ghaalib gumaan yeh ho ke jhoot kehta hai to uski baat ka e'tibaar na kiya jaye. Maslan use chand paisoñ ki mithaai ya phal waghaira khareedna hai aur yeh batata hai ke mujhe 'ijaazat hai uska e'tibaar na kiya jaye, jabke is soorat meiñ ba-zaahir yeh ma'loom hota ho ke usko paise is liye nahiñ mile haiñ ke mithaai waghaira khareed kar khaale. [Raddul-Muhtaar; Durr-e-Mukhtar] Ya'ni jabke gumaan-e-ghaalib yeh ho ke use khareedne ki 'ijaazat nahiñ hai, maslan yeh gumaan hai ke chhupa kar laya hai, mithaai khareed raha hai, uske ghar waale aise kahaaiñ haiñ ke mithaai khaane ko paise de deñ is soorat meiñ uske haath mithaai ka bechna bhi na-jaaiz hai.

Mas'alah-06:- Kaafir ya faasiq ne yeh khabar di ke maiñ fulaañ shakhs ka is cheez ke bechne meiñ wakeel huñ, uski khabar e'tibaar ki ja sakti hai aur us cheez ko khareed sakte haiñ. Isi tarah deegar mu'aamalaat meiñ bhi unki khabreiñ maqbool haiñ, jabke zann-e-ghaalib yeh ho ke sach kehta hai. [Durr-e-Mukhtar]

Mas'alah-07:- Diyaanaat meiñ mukhbir (khabar dene wale) ka 'aadil hona zaroori hai. Diyaanaat se muraad woh cheezeiñ haiñ jinka ta'alluq Banda aur Rab ke maa-bain (aapas meiñ) hai maslan: hillat, hurmat, najaasat, tahaarat. Aur agar diyaanaat ke saath zawaal-e-milk bhi ho maslan miya-bibi

ke muta'alliq kisi ne yeh khabar di ke yeh donoñ razaa'ee bhai bahen haiñ to uske suboot ke liye faqat adaalat kaafi nahiñ, balke 'adad aur 'adaalat donoñ cheezeiñ darkaar haiñ ya'ni khabar dene waale 2 mard ya 1 mard 2 'aurateiñ hoñ aur yeh sab 'aadil hoñ. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-08:- Paani ke muta'alliq kisi muslim 'aadil ne yeh khabar di ke yeh najis hai to us se wuzu na kare, balke agar doosra paani na ho to tayammum kare aur agar faasiq ya mastoor (ya'ni woh shakhs jiska 'aadil ya faasiq hona zaahir na ho) ne khabar di ke paani najis hai to taharri (ghaur) kare agar dil par yeh baat jamti hai ke sach kehta hai to paani ko phenk de aur tayammum kare wuzu na kare aur agar ghaalib gumaan yeh hai ke jhoot kehta hai to wuzu kare aur ehtiyaat yeh hai ke wuzu ke baa'd tayammum bhi karle aur agar kaafir ne najaasat ki khabar di aur ghaalib gumaan yeh hai ke sach kehta hai jab bhi behtar yeh hai ke use phenk de phir tayammum kare. [Durr-e-Mukhtar]

Mas'alah-09:- Ek 'aadil ne yeh khabar di ke paak hai aur doosre 'aadil ne najaasat ki khabar di ya ek ne khabar di ke yeh muslim ka zabeeha hai aur doosre ne yeh ke mushrik ka zabeeha hai, isme bhi taharri (ghaur) kare, jidhar ghaalib gumaan ho us par 'amal kare. [Raddul-Muhtaar]

Chapter:- 06

Libaas Ka Bayaan

- **Ahaadees..... 59**
- **Kapda Pehenne Ki Du'a..... 64**
- **Masaail-e-Fiqhiyyah..... 67**

Libaas Ka Bayaan:-

Hadees-01:- Imaam Bukhari ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke farmate haiñ (عليه السلام): "Tu jo chaahe kha aur tu jo chaahe pehen, jab tak 2 baatein na hon, israaf va takabbur."

Hadees-02:- Imaam-Ahmad va Nasaa'i va Ibn-e-Maajah Ba-Riwaayat-e-'Amr Bin Shu'aib 'An Abihi 'An Jaddihi raavi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Khaao aur piyo aur sadqah karo aur pehno, jab tak israaf va takabbur ki aamezish na ho."

Hadees-03:- Saheeh Bukhari va Muslim mein Anas (رضي الله تعالى عنه) se marvi, kehte haiñ: **Rasoolullah** (ﷺ) ko Hibrah bahut pasand tha. Yeh ek qism ki dhaari-daar chaadar hoti thi jo yaman mein banti thi.

Hadees-04:- Tirmizi ne Jaabir Bin Samurah (رضي الله تعالى عنه) se riwaayat ki, kehte haiñ: maine chaandni-raat mein **Nabi-e-Kareem** (ﷺ) ko dekha, **Huzoor** (ﷺ) surkh hulla (chaadar va tahband ke majmu'ah ko kehte haiñ ya'ni joda) pehne huye the ya'ni usme surkh dhaariyañ theen, main kabhi **Huzoor** (ﷺ) ko dekhta aur kabhi chaand ko, **Huzoor** (ﷺ) mere nazdeek chaand se ziyada haseen the.

Hadees-05:- Saheeh Bukhari va Muslim mein Abu Burdah (رضي الله تعالى عنه) se riwaayat hai, kehte haiñ: ke Hazrat-e-'Aaisha رضي الله تعالى عنها ne paivand lagi hui kamli aur mota tahband nikaala aur yeh kaha, ke **Huzoor** (ﷺ) ki wafaat inhiñ mein hui. (Ya'ni ba-waqt-e-wafaat isi qism ke kapde pehne huye the).

Hadees-06:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله تعالى عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: ke: "Jo shakhs takabbur ke taur par tahband ghaseete (ya'ni itna neecha karle ke zameen se lag jaye) uski taraf **Allah-Ta'ala** nazr-e-rahmat nahiñ farmayega." Ibn-e-'Umar رضي الله تعالى عنهما ki riwaayat mein hai: "Jo itraane ke taur par kapda ghaseetega, uski taraf **Allah** (عز وجل) nazr-e-rahmat nahiñ karega." Saheeh Bukhari ki inhiñ se riwaayat hai, ke: "Ek shakhs itraane ke taur par tahband ghaseet raha tha, zameen mein dhansa diya gaya, ab woh qayamat tak zameen mein dhansta hi chala jayega."

Hadees-07:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Takhnoñ se neeche tahband ka jo hissa hai, woh aag mein hai."

Hadees-08:- Abu-Dawood va Ibn-e-Maajah Abu Sa'eed Khudri (رضي الله عنه) se riwaayat karte haiñ, ke **Rasoolullah** (ﷺ) farmate haiñ: "Momin ka tahband aadhi pindliyon tak hai aur uske aur takhnoñ ke darmiyaan mein ho, isme bhi harj nahiñ aur is se jo neeche ho aag mein hai aur **Allah-Ta'ala** qayamat ke din uski taraf nazar nahiñ farmayega, jo tahband ko azraah-e-takabbur ghaseete."

Hadees-09:- Abu-Dawood va Nasaa'i va Ibn-e-Maajah ne Ibn-e-'Umar رضي الله عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Isbaal ya'ni kapde ke neecha karne ki mumaana'at tahband va qamees va 'amaama sab mein hai. Hazrat-e-Umm-e-Salma رضي الله تعالى عنها ne 'arz ki, 'auratoñ ke liye kya hukm hai?. Farmaya: ek baalisht latka leiñ (ya'ni aadhi pindli ke neeche ek baalisht latkaayein). 'Arz ki: ab to 'auratoñ ke qadam khul jayenge. Irshaad farmaya: ek haath latka leiñ is se ziyada nahiñ."

Hadees-10:- Saheeh Muslim mein 'Abdullah Bin 'Umar رضي الله تعالى عنهما se marvi, kehte haiñ: main **Rasoolullah** (ﷺ) ke paas se guzra aur mera tahband kuch latak raha tha, irshaad farmaya: "'Abdullah! Apne tahband ko uncha karo." Maine uncha kar liya phir farmaya: "Ziyada uncha karo." Maine ziyada kar liya. Uske baa'd mein hamesha koshish karta raha. Kisi ne 'Abdullah se poocha: kahaan tak uncha kiya jaye?. Kaha: nisf pindli tak.

Hadees-11:- Saheeh Bukhari mein Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat hai, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Jo shakhs apna kapda takabbur se neecha karega, **Allah-Ta'ala** qayamat ke din uski taraf nazar nahiñ farmayega." Hazrat-e-Abu-Bakr (رضي الله عنه) ne 'arz ki, **Ya Rasoolallah!** (صلى الله عليك وسلم) mera tahband latak jaata hai, magar us waqt ke main poora khayaal rakkuñ (ya'ni unke shikam par tahband rukta nahiñ tha, sarak jaata tha). **Huzoor** (ﷺ) ne farmaya: "Tum unme se nahiñ jo bara-e-takabbur latkaate haiñ." (Ya'ni jo bil-qasd tahband ko neecha karte haiñ, unke liye woh wa'ed hai).

Hadees-12:- Abu-Dawood ne 'Ikrama se riwaayat ki, kehte haiñ: maine Ibn-e-'Abbaas رضی اللہ تعالیٰ عنہما ko dekha ke unke tahband ka haashiya pusht-e-qadam par tha, maine kaha: aap is tarah kyuñ tahband baandhte haiñ?. Unhoñ ne jawaab diya ke: maine **Rasoolullah** (ﷺ) ko is tarah tahband baandhe huye dekha hai."

Hadees-13:- Tirmizi va Abu-Dawood ne 'Asma Bint Yazeed رضی اللہ تعالیٰ عنہا se riwaayat ki, kehti haiñ: **Rasoolullah** (ﷺ) ki qamees ki aasteen gatte tak thi.

Hadees-14:- Imaam-Ahmad va Tirmizi va Nasaa'i va Ibn-e-Maajah ne Sumrah (رضی اللہ تعالیٰ عنہا) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Safaid kapde pehno ke woh ziyada paak aur sutre haiñ aur inhiñ meiñ apne murde kafnaao."

Hadees-15:- Ibn-e-Maajah ne Abu-Dawood (رضی اللہ تعالیٰ عنہ) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Sab meiñ acche woh kapde jinheiñ pehen kar tum Khuda ki ziyaarat qabroñ aur masjidon meiñ karo, Safaid haiñ ya'ni Safaid kapdon meiñ namaaz padhna aur murde kafnaana accha hai."

Hadees-16:- Tirmizi va Abu-Dawood ne 'Abdullah Bin 'Amr رضی اللہ تعالیٰ عنہما se riwaayat ki, kehte haiñ: ek shakhs surkh kapde pehne huye guzre aur unhoñ ne **Huzoor** (ﷺ) ko salaam kiya, **Huzoor** (ﷺ) ne salaam ka jawaab nahiñ diya."

Hadees-17:- Abu-Dawood ne 'Aisha رضی اللہ تعالیٰ عنہا se riwaayat ki, ke Asma رضی اللہ تعالیٰ عنہا baareek kapde pehen kar **Huzoor** (ﷺ) ke saamne aayeñ, **Huzoor** (ﷺ) ne muh pher liya aur yeh farmaya: "Aye Asma! Jab 'aurat baaligh ho jaye to uske badan ka koi hissa dikhaayi na dena chahiye, siwa muh aur hatheliyon ke."

Hadees-18:- Imaam-Maalik Alqamah Bin Abi Alqamah se woh apni maa se riwaayat karte haiñ, ke Hafsa Bint-e-Abdur Rahmaan Hazrat-e-'Aisha رضی اللہ تعالیٰ عنہا ke paas baareek dupatta odh kar aayiñ, Hazrat-e-'Aisha ne unka dupatta phaad diya aur mota dupatta de diya.

Hadees-19:- Tirmizi ne Ibn-e-'Umar رضی اللہ تعالیٰ عنہما se riwaayat ki, ke **Rasoolullah** (ﷺ) 'amaama baandhte to donoñ shaanoñ ke darmiyaan shimla latkaate.

Hadees-20:- Baihaqi ne Shua'bul Imaan mein 'Ubaadah Bin Saamit (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya ke: "Amaama baandhna ikhtiyaar karo ke yeh farishton ka nishaan hai aur usko peeth ke peeche latka lo."

Hadees-21:- Tirmizi ne Rukaana (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya ke: "Hamaare aur mushrikeen ke maa-bain yeh farq hai ke hamaare 'amaame topiyon par hote hain."

Hadees-22:- Tirmizi ne 'Aaisha رضي الله تعالى عنها se riwaayat ki, kehti hain: **Huzoor** (ﷺ) ne mujh se yeh farmaya: "Aaisha! Agar tum mujh se milna chaahti ho to duniya se itne hi par bas karo jitna sawaar ke paas tosha hota hai aur maal-daaron ke paas baithne se bacho aur kapde ko puraana na samjho, jab tak paivand (patch) na laga lo."

Hadees-23:- Abu-Dawood ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Kya sunte nahi ho, kya sunte nahi ho? raddi haalat mein hona (ya'ni libaas ki saadgi) imaan se hai, raddi haalat mein hona imaan se hai."

Hadees-24:- Imaam-Ahmad va Abu-Dawood va Ibn-e-Maajah ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs shohrat ka kapda pehne, qayamat ke din **Allah-Ta'ala** usko zillat ka kapda pehnaayega."

Libaas-e-shohrat se muraad yeh hai ke takabbur ke taur par acche kapde pehne ya jo shakhs darvesh na ho, woh aise kapde pehne jis se log use darvesh samjhein ya 'Aalim na ho aur 'Ulama ke se kapde pehen kar logo ke saamne apna 'Aalim hona jataata hai ya'ni kapde se maqsood kisi khoobi ka izhaar ho.

Hadees-25:- Abu-Dawood ne ek Sahaabi se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo bawajood-e-qudrat acche kapde pehenna tawaazu' (aajizi va inkisaari) ke taur par chhod de, **Allah-Ta'ala** usko karaamat ka hulla (libaas) pehnaayega."

Hadees-26:- Imaam-Ahmad va Nasaa'i Jaabir (رضي الله عنه) se Raavi, kehte haiñ ke **Rasoolullah** (ﷺ) hamaare yahañ tashreef laye, ek shakhs ko paraaganda (nange) sar dekha, jiske baal bikhre huye haiñ, farmaya: "Kya isko aisi cheez nahiñ milti jis se baaloñ ko ikhatta karle aur doosre shakhs ko maile kapde pehne huye dekha farmaya: kya ise aisi cheez nahiñ milti, jis se kapde dho le."

Hadees-27:- Tirmizi ne 'Abdullah Ibn-e-'Amr رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Allah-Ta'ala ko yeh baat pasand hai ke uski ne'mat ka asar bande par zaahir ho."

Hadees-28:- Imaam-Ahmad va Nasaa'i ne Abul Ahwas se unhoñ ne apne waalid se riwaayat ki, kehte haiñ: maiñ **Rasoolullah** (ﷺ) ki khidmat mein haazir hua aur mere kapde ghatiya the. **Huzoor** (ﷺ) ne farmaya: "Kya tumhare paas maal nahiñ hai?. Maine 'arz ki: haañ hai. Farmaya: kis qism ka maal hai?. Maine 'arz ki: Khuda ka diya hua har qism ka maal hai, oont, gaay, bakriyaañ, ghode, ghulaam. Farmaya: jab khuda ne tumhein maal diya hai to uski ne'mat va karaamat ka asar tum par dikhaayi dena chahiye."

Hadees-29:- Saheeh Bukhari va Muslim mein Hazrat-e-'Umar va Anas va Ibn-e-Zubair va Abu Umaamah رضي الله تعالى عنهم se marvi, **Nabi-e-Kareem** (ﷺ) ne farmaya: "Jo duniya mein reshama pehnega, woh aakhirat mein nahiñ pehnega."

Hadees-30:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo duniya mein reshama pehnega, uske liye aakhirat mein koi hissa nahiñ hai."

Hadees-31:- Saheeh Bukhari va Muslim mein Hazrat-e-'Umar (رضي الله عنه) se marvi, ke **Nabi** (ﷺ) ne reshama pehenne ki mumaana'at farmaayi, magar itna. Aur **Rasoolullah** (ﷺ) ne 2 ungliyaañ beech waali aur kalime ki ungliyoñ ko mila kar ishaara kiya."

Saheeh Muslim ki ek riwaayat mein hai ke Hazrat-e-'Umar (رضي الله عنه) ne khutba mein farmaya: **Rasoolullah** (ﷺ) ne reshama ki mumaana'at farmaayi hai,

magar 2 ya 3 ya 4 ungliyon ki baraabar ya'ni kisi kapde mein itni chaudi resham ki got lagaayi ja sakti hai.

Hadees-32:- Saheeh Muslim mein Asma Bint-e-Abi-Bakr رضي الله تعالى عنها se marvi hai, unhone ne ek kisarwaani jubba nikaala, jiska girebaan (collar/neck) dibaa j ka tha aur dono chako mein dibaa ki got lagi hui thi aur yeh kaha ke yeh **Rasoolullah** (ﷺ) ka jubba hai jo Hazrat-e-'Aaisha ke paas tha. Jab Hazrat-e-'Aaisha ka intiqaal ho gaya maine le liya. **Huzoor** (ﷺ) use pehna karte the aur ham use dho kar bimaaron ko ba-garz-e-shifa pilaate hai.

Hadees-33:- Tirmizi va Nasaa'i ne Abu Moosa Ash'ari (رضي الله عنه) se riwaayat ki, ke **Nabi** (ﷺ) ne farmaya: "Sona aur resham meri ummat ki 'auraton ke liye halaal hai aur mardon par haraam."

Hadees-34:- Saheeh Muslim mein 'Abdullah Bin 'Amr رضي الله تعالى عنه se marvi, kehte hai ke **Rasoolullah** (ﷺ) ne mujhe kusum ke range huye kapde pehne huye dekha, farmaya: "Yeh kaafiron ke kapde hai, inhein tum mat pehno." Maine kaha: inhein dho daalu. Farmaya ke: "Jala do."

Hadees-35:- Tirmizi Abul Maleeh se woh apne waalid se riwaayat karte hai ke **Rasoolullah** (ﷺ) ne darinde ki khaal bichhane se mana' farmaya hai.

Hadees-36:- Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) jab qamees pehente to dahne se shuru' karte.

Hadees-37:- Tirmizi va Abu-Dawood ne Abu Sa'eed Khudri (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) jab naya kapda pehente, uska naam lete 'amaama ya qamees ya chaadar phir yeh du'a padhte:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ۔

Hadees-38:- Abu-Dawood ne Mu'aaz Bin Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs kapda pehne aur yeh padhe:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةِ۔

To uske agle gunaah bakhsh diye jayenge."

Hadees-39:- Imaam-Ahmad ne Abu Matar se riwaayat ki, ke Hazrat-e-'Ali (رضي الله عنه) ne teen dirham mein kapda khareeda, usko pehente waqt yeh padha:

الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ وَأُوَارِي بِهِ عَوْرَتِي

Phir yeh kaha ke: maine **Rasoolullah** (ﷺ) ko yahi padhte huye suna.

Hadees-40:- Imaam Ahmad va Tirmizi va Ibn-e-Maajah ne Abu Umaamah (رضي الله عنه) se riwaayat ki ke Hazrat-e-'Umar (رضي الله عنه) ne naya kapda pehna aur yeh padha:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Phir yeh kaha ke maine **Rasoolullah** (ﷺ) se suna hai ke: jo shakhs naya kapda pehente waqt yeh padhe aur puraane kapde ko sadqah kar de, woh zindagi mein aur marne ke baa'd **Allah-Ta'ala** ke kanaf va hifz va satr mein rahega. Teenon lafz ke ek hi maa'ne hain ya'ni **Allah-Ta'ala** uska haafiz va nighbaan hai.

Hadees-41:- Imaam-Ahmad va Abu-Dawood ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs jis qaum se tashabbuh (naqal) kare, woh unhein mein se hai." Yeh hadees ek asl-e-kulli hai. Libaas va 'aadat-o-atwaar mein kin logon se mushaabahat karni chahiye aur kin se nahi karni chahiye. Kuffaar va Fussaaq va Fujjaar se mushaabahat buri hai aur ahal-e-salaah va taqwa ki mushaabahat acchi hai phir us tashabbuh ke bhi darjaat hain aur inhein ke e'tibaar se ahkaam bhi mukhtalif hain. Kuffaar va fussaaq se tashabbuh ka adna martaba karaahat hai, musalman apne ko un logon se mumtaaz (imtiyaz) rakhe ke pehchaana ja sake aur ghair muslim ka shub-ha (shak) us par na ho sake.

Hadees-42:- Abu-Dawood ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne un 'auraton par la'nat ki jo mardon se tashabbuh (naqal) karein aur un mardon par jo 'auraton se tashabbuh karein.

Hadees-43:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne us mard par la'nat ki, jo 'aurat ka libaas pehenta hai aur us 'aurat par la'nat ki, jo mardaana libaas pehenti hai.

Hadees-44:- Abu-Dawood 'Imraan Bin Hussain (رضي الله عنه) se riwaayat karte haiñ ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: "Na maiñ surkh zeen-posh par sawaar hota huñ aur na kusum ka ranga hua kapda pehenta huñ aur na woh qamees pehenta huñ, jisme resham ka kaf laga hua ho (ya'ni 4 ungal se zaa'id), Sun Lo! Mardoñ ki khushbu woh hai, jisme bu ho aur rang na ho aur 'auratoñ ki khushbu woh hai, jisme rang ho, bu na ho." Ya'ni mardoñ meiñ khushbu maqsood hoti hai, uska rang numaayaañ na hona chahiye ke badan ya kapde rangeen ho jayeñ aur 'aurateñ halki khushbu isti'maal kareñ ke yahañ zeenat maqsood hoti hai aur yeh rangeen khushbu maslan khadooq se haasil hoti hai, tez khushbu se khwaah-ma-khwaah logoñ ki nigaahēñ uthengi.

Hadees-45:- Tirmizi ne Abu Rimsa Taimi (رضي الله عنه) se riwaayat ki, kehte haiñ ke maiñ **Nabi** (ﷺ) ki khidmat meiñ haazir hua, **Huzoor** (ﷺ) 2 sabz kapde pehne huye the.

Hadees-46:- Abu-Dawood ne Dihya Bin Khalifa (رضي الله عنه) se riwaayat ki, ke **Nabi** (ﷺ) ki khidmat meiñ chand qibti kapde laye gaye, **Huzoor** (ﷺ) ne ek mujhe diya aur yeh farmaya ke: "Iske 2 tukde karlo, ek tukde ki qamees banwaalo aur ek apni bibi ko de dena, woh odhni bana legi." Jab yeh chale to **Huzoor** (ﷺ) ne farmaya ke: "Apni bibi se keh dena ke iske neechē koi doosra kapda lagaale taake badan na jhalke."

Hadees-47:- Saheeh Bukhari va Muslim meiñ 'Aaisha رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ka bichhauna jis par aaraam farmate the, chamde ka tha jisme khajoor ki chhaal bhari hui thi."

Muslim ki riwaayat meiñ hai ke **Huzoor** (ﷺ) ka takiya chamde ka tha jisme khajoor ki chhaal bhari thi."

Hadees-48:- Saheeh Muslim meiñ Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Ek bichhauna mard ke liye aur ek uski zauja ke liye aur teesra mehmaan ke liye aur chautha shaitaan ke liye." Ya'ni ghar ke aadmiyoñ aur mehmaanoñ ke liye bichhaune jaaiz haiñ aur haajat se ziyada na chahiye.

Mas'alah-01:- Itna libaas jis se satr-e-'aurat ho jaye aur garmi sardi ki takleef se bache farz hai aur is se zaa'id jis se zeenat maqsood ho aur yeh ke jabke **Allah** (عزوجل) ne diya hai to uski ne'mat ka izhaar kiya jaye yeh mustahab hai, khaas mauqe' par maslan jumu'ah ya 'eid ke din umda kapde pehenna mubaah hai. Is qism ke kapde roz na pehne kyun ke ho sakta hai ke itraane lage aur ghareebon ko jinke paas aise kapde nahiñ haiñ nazr-e-haqaarat se dekhe, lihaaza is se bachna hi chahiye aur takabbur ke taur par jo libaas ho woh mamnu' hai, takabbur hai ya nahiñ iski shanaakht yuñ kare ke in kapdon ke pehenne se pehle apni jo haalat paata tha agar pehenne ke baa'd bhi wahi haalat hai to ma'loom hua ke in kapdon se takabbur paida nahiñ hua. Agar woh haalat ab baaqi nahiñ rahi to takabbur aagaya. Lihaaza aise kapde se bache ke takabbur bahut buri sifat hai. [Raddul-Muhtaar]

Mas'alah-02:- Behtar yeh hai ke ooni ya sooti ya kataan ke kapde banwaaye jayein jo sunnat ke muwaafiq hon, na nihaayat aa'la darje ke hon na bahut ghatiya, balke mutawassit (darmiyaani) qism ke hon ke jis tarah bahut aa'la darje ke kapdon se numood (numaash) hoti hai, bahut ghatiya kapde pehenne se bhi numaash hoti hai. Logon ki nazrein uthti haiñ samajhte haiñ ke yeh koi saahib-e-kamaal aur taarikud-duniya shakhs haiñ. Safaid kapde behtar haiñ ke hadees mein iski ta'reef aayi hai aur siyaah kapde bhi behtar haiñ ke **Rasoolullah** (ﷺ) Fatah-e-Macca ke din jab Macca-e-Mu'azzamah mein tashreef laye to sar-e-aqdas par siyaah 'amaama tha. Sabz kapdon ko baaz kitaabon mein sunnat likha hai. [Raddul-Muhtaar]

Mas'alah-03:- Sunnat yeh hai ke daaman ki lambaai aadhi pindli tak ho aur aasteen ki lambaai ziyada se ziyada ungliyon ke poron tak aur chaudaai ek baalisht ho. [Raddul-Muhtaar] Is zamaane mein bahut se musalman paajaame ki jagah jaangiya (ghutnon se upar ka paajaama) pehenne lage haiñ. Is ke na-jaaiz hone mein kya kalaam ke ghutne ka khula hona haraam hai aur bahut logon ke kurte ki aasteenein kohni ke upar hoti haiñ yeh bhi khilaaf-e-sunnat hai aur yeh donon kapde Nasaarah ki taqleed mein pehne jaate haiñ, is cheez ne unki qabaahat mein aur izaafa kar diya.

Allah-Ta'ala musalmanon ki aankhein khole, ke woh kuffaar ki taqleed (pairwi) aur unki waza' qata' (chaal-dhaal) se bachein. Hazrat Ameer-ul-

Momineen Farooq-e-Aa'zam (ﷺ) ka irshaad jo aap ne lashkariyoñ ke liye bheja tha, jinme beshtar hazraat Sahaaba-e-Kiraam the, usko musalman pesh-e-nazar rakheĩñ aur 'amal ki koshish kareĩñ aur woh irshaad yeh hai: **إِيَّاكُمْ وَزَيِّ الْأَعَاكِمِ** 'ajmiyoñ ke bhes se bacho, un jaisi waza' qata' na bana lena.

Mas'alah-04:- Resham ke kapde mard ke liye haraam haiñ, badan aur kapdoñ ke darmiyaan koi doosra kapda haail (rokne wala) ho ya na ho, donoñ sooratoñ meĩñ haraam haiñ aur jang ke mauqe' par bhi nire (pure) resham ke kapde haraam haiñ, haañ agar taana soot ho aur baana resham to ladaayi ke mauqe' par pehenna jaaiz hai aur agar taana resham ho aur baana soot ho to har shakhs ke liye har mauqe' par jaaiz hai. Mujahid aur ghair-mujahid donoñ pehen sakte haiñ. Ladaai ke mauqe' par aisa kapda pehenna jiska baana resham ho us waqt jaaiz hai jabke kapda mota ho aur agar baareek ho to na-jaaiz hai ke uska jo faaida tha, is soorat meĩñ haasil na hoga. [Durr-e-Mukhtar; Hidaaya]

(Note:- Taana ya'ni woh dhaage jo lambaai meĩñ bune jaate haiñ. Baana ya'ni woh dhaage jo chaudaai meĩñ bune jaate haiñ.

Mas'alah-05:- Taana resham ho aur baana soot, magar kapda is tarah banaaya gaya hai ke resham hi resham dikhaayi deta hai to uska pehenna makrooh hai. [Aalamgiri] Baaz qism ki makhmal aisi hoti hai ke uske rooyeĩñ resham ke hote haiñ, uske pehenne ka bhi yahi hukm hai, uski topi aur sadri (waistcoat) waghaira na pehni jaye.

Mas'alah-06:- Resham ke bichhaune par baithna, letna aur uska takiya lagaana bhi mamnu' hai, agarche pehenne meĩñ ba-nisbat iske ziyada buraai hai. [Aalamgiri] Magar Durr-e-Mukhtaar meĩñ ise mashhoor ke khilaaf bataaya hai aur zaahir yahi hai ke yeh jaaiz hai.

Mas'alah-07:- Tussore, ke ek qism ke resham ka naam hai, bhagal-puri kapde tussore ke kehlaate haiñ. Woh mota resham hota hai, iska hukm bhi wahi hai, jo baareek resham ka hai. Kaashi-silk aur cheena-silk bhi resham hi hai, iske pehenne ka bhi wahi hukm hai. Sun aur raam-baans ke kapde jo ba-zaahir bilkul resham ma'loom hote hoñ, unka pehenna agarche resham ka pehenna nahiñ hai magar is se bachna chahiye. Khusoosan 'Ulama ko ke

logoñ ko bad-zani ka mauqa' milega ya doosroñ ko resham pehenne ka zariya banega. Is zamaane mein kele ka resham chala hai, yeh resham nahiñ hai balke kisi darakht ki chhaal se isko banaate haiñ aur yeh bahut zaahir taur par shanaakht mein aata hai, isko pehenne mein harj nahiñ.

Mas'alah-08:- Resham ka lihaaf odhna na-jaaiz hai ke yeh bhi lubs (pehenne) mein daakhil hai. Resham ke parde darwaazon par latkaana makrooh hai. kapde bechne waale ne resham ke kapde kandhe par daal liye jaisa ke pheri karne waale kandhoñ par daal liya karte haiñ, yeh na-jaaiz nahiñ ke yeh pehenna nahiñ hai aur agar jubba ya kurta resham ka ho aur uski aasteenoñ mein haath daal liye, agarche bechne hi ke liye le ja raha hai yeh mamnu' hai. [Aalamgiri]

Mas'alah-09:- 'Auratoñ ko resham pehenna jaaiz hai agarche khaalis resham ho usme soot ki bilkul aamezish na ho. ['Aammah-e-Kutub]

Mas'alah-10:- Mardoñ ke kapdoñ mein resham ki got 4 ungal tak ki jaaiz hai is se ziyada na-jaaiz, ya'ni iski chaudaai 4 ungal tak ho, lambaai ka shumaar nahiñ. Isi tarah agar kapde ka kinara resham se buna ho jaisa ke baaz 'amaame ya chaadaroñ ya tahband ke kinaare is tarah ke hote haiñ, iska bhi yahi hukm hai ke agar 4 ungal tak ka kinara ho to jaaiz hai, warna na-jaaiz. [Raddul-Muhtaar; Durr-e-Mukhtar] Ya'ni jabke us kinaare ki banaawat bhi resham ki ho aur agar soot ki banaawat ho to 4 ungal se ziyada bhi jaaiz hai. 'Amaama ya chaadar ke pallu resham se bune hoñ to chunke baana resham ka hona na-jaaiz hai, lihaaza yeh pallu bhi 4 ungal tak ka hi hona chahiye ziyada na ho.

Mas'alah-11:- Aasteen ya girebaan (collar) ya daaman ke kinaare par resham ka kaam ho to woh bhi 4 ungal hi tak ho, sadri ya jubbe ka saaz resham ka ho to 4 ungal tak jaaiz hai aur resham ki ghundiyaan (button) bhi jaaiz haiñ. Topi ka turra bhi 4 ungal ka jaaiz hai, paajaame ka nefa bhi 4 ungal tak ka jaaiz hai, achkan ya jubbe mein shaanoñ (shoulder) aur peeth par resham ke paan (betel leaf design) ya kerī (mango like design) 4 ungal tak ke jaaiz haiñ. [Raddul-Muhtaar] Yeh hukm us waqt hai ke paan (paan ke patte ki shakl) waghaira mugharraq hoñ (ya'ni resham se bilkul dhake huye hoñ)

ke kapda dikhaayi na de aur agar mugharraq na hoñ to 4 ungal se ziyada bhi jaaiz hai.

Mas'alah-12:- Resham ke kapde ka paivand kisi kapde mein lagaaya agar yeh paivand 4 ungal tak ka ho jaaiz hai aur ziyada ho to na-jaaiz. Resham ko rui ki tarah kapde mein bhar diya gaya magar abra (dohre kapde ki upri teh) aur astar (dohre kapde ki neechi ki teh) donoñ sooti hoñ to uska pehenna jaaiz hai aur agar abra ya astar donoñ mein se koi bhi resham ho to na-jaaiz hai. Isi tarah topi ka astar bhi resham ka na-jaaiz hai aur topi mein resham ka kinara 4 ungal tak jaaiz hai. [Raddul-Muhtaar]

Mas'alah-13:- Topi mein lace lagaayi gayi ya 'amaama mein gota lachka lagaaya gaya, agar yeh 4 ungal se kam chaudi hai jaaiz hai warna nahiñ.

Mas'alah-14:- Mutafarriq (alag-alag) jaghoñ par resham ka kaam hai, to usko jama' nahiñ kiya jayega ya'ni agar ek jagah 4 ungal se ziyada nahiñ hai magar jama' karein to ziyada ho jayega yeh na-jaaiz nahiñ, lihaaza kapde ki banaawat mein jagah-jagah resham ki dhaariyañ hoñ to jaaiz hai, jabke ek jagah 4 ungal se ziyada chaudi koi dhaari na ho. Yahi hukm naqsh-o-nigaar ka hai ke ek jagah 4 ungal se ziyada na hona chahiye.

Aur agar phool ya kaam is tarah banaaya hai ke resham hi resham nazar aata ho jisko mugharraq kehte haiñ, jisme kapda nazar hi nahiñ aata to us kaam ko mutafarriq nahiñ kaha ja sakta. Is qism ka resham ya zari ka kaam topi ya achkan ya sadri ya kisi kapde par ho aur 4 ungal se zaaid ho to na-jaaiz hai. [Raddul-Muhtaar; Durr-e-Mukhtar] Dhaariyoñ ke liye 4 ungal se ziyada na hona, us waqt zaroori hai ke baane mein dhaariyañ hoñ aur agar taane mein hoñ aur baana soot ho to 4 ungal se ziyada hone ki soorat mein bhi jaaiz hai.

Mas'alah-15:- Kapda is tarah buna gaya ke ek taaga soot hai aur ek resham, magar dekhne mein bilkul resham ma'loom hota hai ya'ni soot nazar nahiñ aata yeh na-jaaiz hai. [Raddul-Muhtaar]

Mas'alah-16:- Sone chaandi se kapda buna jaye jaisa ke banaarsi kapde mein zari buni jaati hai. Kam-khwaab aur pot mein zari hoti hai aur isi tarah banaarsi 'amaama ke kinaare aur donoñ taraf ke haashiye zari ke hote

haiñ unka yeh hukm hai ke agar ek jagah 4 ungal se ziyada ho to na-jaaiz hai, warna jaaiz, magar kam-khwaab aur pot mein chunke taana baana (woh dhaage jo kapda bunne mein lambaai aur chadaai mein diye jaate haiñ) donoñ resham hota hai, lihaaza zari agarche 4 ungal se kam ho, jab bhi na-jaaiz hai.

Haañ agar sooti kapda hota ya taana resham aur baana soot hota aur usme zari buni jaati to 4 ungal tak jaaiz hota. Jaisa ke 'amaama soot ka hota hai aur usme zari buni jaati hai, iska yahi hukm hai ke ek jagah 4 ungal se ziyada na-jaaiz hai, yeh hukm mardoñ ke liye hai. 'Auratoñ ke liye resham aur sona chaandi pehenna jaaiz hai, unke liye 4 ungal ki takhsees nahiñ. Isi tarah 'auratoñ ke liye gote lachke, agarche kitne hi chade hoñ jaaiz haiñ aur mugharraq (sone chaandi se is tarah lipa ho ke usme kapda nazar na aaye) aur ghair mugharraq ka farq bhi mardoñ hi ke liye hai. 'Auratoñ ke liye mutlaqaan jaaiz hai. [Al-Mustafad-Min-Raddil-Muhtaar]

Mas'alah-17:- Zari ki banaawat ka jo hukm hai wahi uske naqsh-o-nigaar ka bhi hai, ab bhi zari ki topiyaañ baaz log pehente haiñ, agar kaam ke darmiyaan se kapda nazar aata ho to chunke ek jagah 4 ungal nahiñ hai jaaiz hai aur mugharraq ho ke bilkul kaam lisa hua ho (bilkul dhaka hua ho) to 4 ungal se ziyada na-jaaiz hai. Isi tarah kaam-daani ke kapda (ya'ni woh reshami kapda jis par sone chaandi ke taaroñ se embroidery ki gayi ho) zari ke kaam se chhup gaya ho to 4 ungal se ziyada jab ek jagah ho na-jaaiz hai, warna jaaiz.

Mas'alah-18:- Kamar ki peti (belt) resham ki ho to na-jaaiz hai aur agar sooti ho, usme resham ki dhaari ho aur 4 ungal tak ho to jaaiz hai. [Aalamgiri] Kalaabattu (chaandi ya sone ki taaroñ ki dor) ki peti (belt) na-jaaiz hai. Baaz ru'asa (raees log) apne sipaahiyoñ aur chapraasiyoñ ki petiyaañ (belts) is qism ki banwate haiñ, unko bachna chahiye.

Mas'alah-19:- Resham ki machchhar-daani mardoñ ke liye bhi jaaiz hai, kyun ke iska isti'maal pehenne mein daakhil nahiñ. [Durr-e-Mukhtar]

Mas'alah-20:- Resham ke kapde mein ta'weez si kar gale mein latkaana ya baazu par baandhna na-jaaiz hai ke yeh pehenne mein daakhil hai. Isi tarah

sone aur chaandi mein rakh kar pehenna bhi na-jaaiz hai aur chaandi ya sone hi par ta'weez khuda hua ho, yeh ba-darja-e-aula na-jaaiz hai.

Mas'alah-21:- Resham ki topi agarche 'amaama ke neeche ho, yeh bhi na-jaaiz hai. Isi tarah zari ki topi bhi na-jaaiz hai, agarche 'amaama ke neeche ho. [Raddul-Muhtaar; Durr-e-Mukhtar] Zarreen-kulaah (gold cap/hat) jo afghani aur sarhadi aur punjabi 'amaama ke neeche pehente hain aur woh mugharraq hoti hai aur uska kaam 4 ungal se ziyada hota hai yeh na-jaaiz hai, haañ agar 4 ungal ya kam ho to jaaiz hai.

Mas'alah-22:- Resham ka kamar-band mamnu' hai. Resham ke dore mein tasbeeh goondhi jaye to usko gale mein daalna mana' hai. Isi tarah ghadi ka dora resham ka ho to usko gale mein daalna ya resham ki chain kaaj (button lagaane wala suraakh) mein daal kar latkaana bhi mamnu' hai, resham ka dora ya feeta (band) kalaayi par baandhna bhi mana' hai. In sab mein yeh nahiñ dekha jayega ke yeh cheez 4 ungal se kam hai kyun ke yeh cheez poori resham ki hai. Sone chaandi ki zanjeer ghadi mein laga kar usko gale mein pehenna ya kaaj mein latkaana ya kalaayi par baandhna mana' hai. [Raddul-Muhtaar] Balke doosri dhaat maslan taambe, peetal, lohe waghaira ki chaino ka bhi yahi hukm hai, kyun ke in dhaaton ka bhi pehenna na-jaaiz hai aur agar in cheezon ko latkaya nahiñ aur na kalaayi par baandha balke jeb mein padi rehti hain to na-jaaiz nahiñ ke unke pehenne se mumaana'at hai, jeb mein rakhna mana' nahiñ.

Mas'alah-23:- Qur'aan-e-Majeed ka juzdaan aise kapde ka banaaya jiska pehenna mamnu' (mana') hai to usme Qur'aan-e-Majeed rakh sakta hai, magar usme feeta (dori/patta) laga kar gale mein daalna mamnu' hai ya'ni mumaana'at usi soorat mein hai ke juzdaan resham ya zari ka ho. [Raddul-Muhtaar]

Mas'alah-24:- Resham ki thaili mein rupiya rakhna mana' nahiñ, haañ usko gale mein latkaana mana' hai. [Raddul-Muhtaar]

Mas'alah-25:- Resham ka batwa (purse) gale mein latkaana mana' hai aur usme chhaaliya (betel nut), tambaaku rakh kar use jeb mein rakhna aur usme se khaana mana' nahiñ ke uska pehenna mana' hai na ke mutlaqan isti'maal

aur zari ke batwe ka mutlaqan isti'maal mana' hai, kyun ke sone chaandi ka mutlaqan isti'maal mana' hai, usme se chhaaliya, tambaaku khaana bhi mana' hai.

Mas'alah-26:- Fassaad fasd lete waqt (ya'ni fasd kholne wala rag se khoon nikaalte waqt) patti baandh-ta hai taake ragein zaahir ho jayein, yeh patti resham ki ho to mard ko baandhna na-jaaiz hai. [Aalamgiri]

Mas'alah-27:- Resham ke musalle par namaaz padhna haraam nahiin. [Raddul-Muhtaar] Magar us par padhna na chahiye.

Mas'alah-28:- Makaan ko resham, chaandi, sone se aaraasta karna maslan deewaron, darwaazon par reshami parde latkaana aur jagah-jagah qareena (tarteef) se sone chaandi ke zuroof va aalaat (bartan aur auzaar/instruments) rakhna, jis se maqsood mahaz aaraaish va zebaaish (sajaawat) ho to karaahat hai aur agar takabbur va tafaakhur se aisa karta hai to na-jaaiz hai. [Raddul-Muhtaar] Ghaaliban karaahat ki wajah yeh hogi ke aisi cheezein agarche ibtida'an (shuru'at) takabbur se na hon, magar bil-aakhir 'umooman unse takabbur paida ho jaaya karta hai.

Mas'alah-29:- Fuqaha va 'Ulama ko aise kapde pehenne chahiye ke woh pehchaane jayein taake logon ko unse istifaada (faaida haasil karne, nafa' uthaane) ka mauqa' mile aur 'ilm ki wuq'at logon ke zehen-nasheen ho. [Raddul-Muhtaar] Aur agar usko apna zaati tashakh'khus va imtiyaaz maqsood ho to yeh mazmoom hai (ya'ni apni zaati shakhsiyat aur apne alag maqsad ke liye ho to bura hai).

Mas'alah-30:- Khaane ke waqt baaz log ghutnon par kapda daal lete hain taake agar shorba tapke to kapde kharaab na hon, jo kapda ghutnon par daala gaya agar resham hai to na-jaaiz hai. Resham ka rumaal naak waghaira ponchhne ya wuzu ke baa'd haath muh ponchhne ke liye jaaiz hai ya'ni jabke us se ponchhne ka kaam le, rumaal ki tarah use na rakhe aur takabbur bhi maqsood na ho. [Raddul-Muhtaar]

Mas'alah-31:- Sone chaandi ke button kurte ya achkan mein lagaana jaaiz hai, jis tarah resham ki ghundi (button) jaaiz hai. [Durr-e-Mukhtar] Ya'ni jabke button baghair zanjeer hon aur agar zanjeer waale button hon to unka

isti'maal na-jaaiz hai ke yeh zanjeer zewar ke hukm mein hai, jiska isti'maal mard ko na-jaaiz hai.

Mas'alah-32:- Aashob-e-chashm (aankh dukhne) ki wajah se muh par siyaah resham ka naqaab daalna jaaiz hai ke yeh 'uzr ki soorat hai. [Durr-e-Mukhtar] Is zamaane mein rangeen chashme bikte hain, jo dhoop aur roshni ke mauqe' par lagaaye jaate hain, aisa chashma hote huye resham ke isti'maal ki zaroorat nahi rehti.

Mas'alah-33:- Na-baaligh ladkon ko bhi resham ke kapde pehnaana haraam hai aur gunaah pehnaane waale par hai. [Aalamgiri]

Mas'alah-34:- Kusum ya za'fraan ka ranga hua kapda pehenna mard ko mana' hai gehra rang ho ke surkh (laal) ho jaye ya halka ho ke zard (peela) rahe dono ka ek hukm hai. 'Auraton ko yeh dono qism ke rang jaaiz hain, in dono rangon ke siwa baaki har qism ke rang: zard (yellow), surkh (reddish), dhaani (light-green), basanti, champai, naarangi waghairaha mardon ko bhi jaaiz hain. Agarche behtar yeh hai ke surkh-rang (laal-rang) ya shokh-rang (bright-color) ke kapde mard na pehne, khusoosan jin rangon mein zanaana-pan ('auraton ki si) ho mard usko bilkul na pehne. [Raddul-Muhtar; Durr-e-Mukhtar]

Aur yeh mumaana'at rang ki wajah se nahi balke 'auraton se tashabbuh (ek jaisa/naqal) hota hai is wajah se mumaana'at (mana') hai, lihaaza agar yeh 'illat (wajah/reason) na ho to mumaana'at bhi na hogi, maslan baaz rang is qism ke hain ke 'amaama ranga ja sakta hai aur kurta paajaama usi rang se ranga jaye ya chaadar rang kar odhein to isme zanaana-pan zaahir hota hai to 'amaama ko jaaiz kaha jayega aur doosre kapdon ko makrooh.

Mas'alah-35:- Jis ke yahan mayyit hui use izhaar-e-gham mein siyaah (kaale) kapde pehenna, na-jaaiz hai. [Aalamgiri] Siyaah bilke lagaana (ya'ni baazu par kaali patti lagaana) bhi na-jaaiz hai ke awwalan to woh sog ki soorat hai, dom (doosra) yeh ke nasaarah (christian) ka yeh tareeqa hai.

Ayyaam-e-Moharram mein ya'ni pehli moharram se 12'win tak 3 qism ke rang na pehne jayein, **siyaah** (black) ke yeh raafziyon (shia) ka tareeqa hai aur **sabz** (green) ke yeh mubtabi'een ya'ni taa'ziya-daaron ka tareeqa hai aur

surkh (red) ke yeh khaarjiyon ka tareeqa hai, ke woh معاذ الله izhaar-e-masarrat (khushi) ke liye surkh pehente haiñ. [Aa'la-Hazrat Qibla Quds Sirrahu]

Mas'alah-36:- Oon aur baalon ke kapde Ambiya-e-Kiraam (عليهم السلام) ki sunnat hai. Sab se pehle Sulaiman (عليه الصلوة والسلام) ne yeh kapde pehne. Hadees mein hai ke: oon ke kapde pehen kar apne dilon ko munawwar karo ke yeh duniya mein mazallat hai aur aakhirat mein noor hai. [Aalamgiri] Aur soof ya'ni oon ke kapde, auliya-e-kaamileen aur buzurgaan-e-deen ne pehne aur unko soofi kehne ki ek wajah yeh bhi hai ke woh soof ya'ni oon ke kapde pehente the. Agarche unke jism par kaali kamli hoti, magar dil makhzan-e-anwaar-e-ilaahi aur maa'dan-e-asraar-e-na-mutanaahi hota, magar is zamaane mein oon ke kapde bahut besh-qeemat hote haiñ aur unka shumaar libaasaha-e-faakhira mein hota hai, yeh cheezein fuqara aur ghuraba ko kahaañ milein, inhein to umara va ru'asa (raees) isti'maal karte haiñ.

Fuqaha aur hadees ka maqsad ghaaliban un besh-qeemat ooni kapdon se poora na hoga, balke wahi ma'mooli desi kambal jo kam-waq'at samjhe jaate haiñ, unke isti'maal se woh baat poori hogi.

Mas'alah-37:- Paajaama pehenna sunnat hai, kyun ke isme bahut ziyada satre-e-aurat hai. [Aalamgiri] Isko sunnat baeen-maa'na kaha gaya hai ke **Huzoor-e-Aqdas** (ﷺ) ne ise pasand farmaya aur Sahaaba-e-Kiraam رضى الله تعالى عنهم ne pehna. Khud **Huzoor-e-Aqdas** (ﷺ) tahband pehna karte the, paajaama pehenna saabit nahiñ.

Mas'alah-38:- Mard ko aisa paajaama pehenna jiske paainche ke agle hisse pusht-e-qadam par rehte hon makrooh hai. Kapdon mein isbaal ya'ni itna neecha kurta, jubba, paajaama, tahband pehenna ke takhne chhup jayein mamnu' hai, yeh kapde aadhi pindli se le kar takhne tak hon ya'ni takhne na chhupne payein. [Aalamgiri] Magar paajaama ya tahband bahut uncha pehenna aaj-kal wahaabiyan ka tareeqa hai, lihaaza itna uncha bhi na pehne ke dekhne wala wahaabi samjhe. Is zamaane mein baaz logon ne paajaame bahut neech pehenne shuru' kar diye haiñ ke takhne to kya ediyaañ bhi chhup jaati haiñ, hadees mein iski bahut sakht mumaana'at aayi hai, yahañ tak ke irshaad farmaya: "Takhne se jo neecha ho, woh jahannam mein hai."

Aur baaz log itna uncha pehente haiñ ke ghutne bhi khul jaate haiñ jisko naikar (shorts) kehte haiñ, yeh nasraaniyoñ se seekha hai, uncha pehente haiñ to ghutne khol dete haiñ aur neecha pehente haiñ to ediyaañ chhupa dete haiñ. Ifraat va tafreet se 'alaahida ho kar masnoon tareeqa nahiñ ikhtiyaar karte.

Baaz log choodi-daar paajaama pehente haiñ, isme bhi takhne chhupte haiñ aur 'uzw ki poori hai'at (jism ki poori banaawat) nazar aati hai. 'Auratoñ ko bil-khusoos choodi-daar paajaama nahiñ pehenna chahiye, 'auratoñ ke paajaame dheele-dhaale hoñ aur neechे hoñ ke qadam chhup jayeñ, unke liye jahañ tak paauñ ka ziyada hissa chhupe accha hai.

Mas'alah-39:- Mote kapde pehenna aur puraana ho jaye to paivand laga kar pehenna islaami tareeqa hai. [Aalamgiri] Hadees mein farmaya ke: "Jab tak paivand laga kar pehen na lo, kapde ko puraana na samjho." Aur bahut baareek kapde na pehne jis se badan ki rangat jhalke, khusoosan tahband ke agar yeh baareek hai to satr-e-'aurat na ho sakega. Is zamaane mein ek yeh bala bhi paida ho gayi hai ke saadi ka tahband pehente haiñ jis se bilkul satr-e-'aurat nahiñ hota aur usi ko pehen kar baaz log namaaz bhi padhte haiñ aur unki namaaz bhi nahiñ hoti ke satr-e-'aurat namaaz mein farz hai. Baaz log paajaama aur tahband ki jagah dhoti baandhte haiñ, dhoti baandhna hinduwoñ ka tareeqa hai aur us se satr-e-'aurat bhi nahiñ hota, chalne mein raan ka pichhla hissa khul jaata hai aur nazar aata hai.

Mas'alah-40:- Sadl ya'ni sar ya shaane par kapda daal kar uske kinaare latkaaye rakhna namaaz mein makrooh hai, jiska bayaan guzar chuka magar namaaz mein na ho to makrooh hai ya nahiñ isme tafseel yeh hai ke agar kurta ya paajaama ya tahband pehne huye hai aur chaadar ko sar ya shaanoñ se latka diya to makrooh nahiñ aur agar kurta nahiñ pehne huye hai to sadl makrooh hai. [Aalamgiri]

Mas'alah-41:- Posteen (khaal ka cote ya kurta) pehenna jaaiz hai. Buzurgan-e-deen, 'Ulama va Mashaaikh ne pehni hai. Jo jaanwar halaal nahiñ, agar usko zibah kar liya ho ya uske chamde ki dabaaghat karli ho to uski posteen bhi pehni ja sakti hai aur uski topi odhi ja sakti hai, maslan lomdi ki posteen ya samoor ki posteen, ke billi ki shakl ka ek jaanwar hota hai

jiski posteen banaayi jaati hai. Isi tarah sanjaab ki posteen, yeh ghoons (bada chooha) ki shakl ka jaanwar hota hai. [Aalamgiri]

Mas'alah-42:- Darinda jaanwar sher cheeta waghaira ki posteen mein bhi harj nahi isko pehen sakte hain, is par namaaz padh sakte hain. [Aalamgiri] Agarche afzal is se bachna hai. Hadees mein: "Cheete ki khaal par sawaar hone ki mumaana'at aayi hai."

Mas'alah-43:- Naak muh ponchhne ke liye rumaal rakhna ya wuzu ke baa'd haath muh ponchhne ke liye rumaal rakhna jaaiz hai, isi tarah paseena ponchhne ke liye rumaal rakhna jaaiz hai aur agar bara-e-takabbur ho to mana' hai. [Aalamgiri]

Chapter:- 07

‘Amaama Ka Bayaan

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‘Amaama Ka Bayaan:-

‘Amaama baandhna sunnat hai, khusoosan namaaz mein ke jo namaaz ‘amaama ke saath padhi jaati hai, uska sawaab bahut ziyada hota hai. ‘Amaama ke muta'alliq chand hadeesein upar zikr ki ja chuki hain.

Mas'alah-01:- ‘Amaama baandhe to uska shimla peeth par donoñ shaanoñ ke darmiyaan latka le. Shimla kitna hona chahiye isme ikhtilaaf hai, ziyada se ziyada itna ho ke baithne mein na dabe. [Aalamgiri] Baaz log shimla bilkul nahiñ latkaate, yeh sunnat ke khilaaf hai

Aur baaz shimla ko upar la kar ‘amaama mein ghuras dete hain, yeh bhi na chahiye khusoosan haalat-e-namaaz mein aisa hai to namaaz makrooh hogi.

Mas'alah-02:- ‘Amaama ko jab phir se baandhna ho to use utaar kar zameen par phenk na de, balke jis tarah lapeta hai usi tarah udheda jaye. [Aalamgiri]

Mas'alah-03:- Topi pehenna khud **Huzoor-e-Aqdas** (ﷺ) se saabit hai. [Aalamgiri] Magar **Huzoor** (عليه الصلوة والسلام) ‘amaama bhi baandhte the ya'ni ‘amaama ke neechे topi hoti aur yeh farmaya ke: “Ham mein aur unme farq topi par ‘amaama baandhna hai.” Ya'ni ham donoñ cheezein rakhte hain aur woh sirf ‘amaama hi baandhte hain, iske neechे topi nahiñ rakhte. Chunaan-che yahan ke kuffaar bhi agar pagdi baandhte hain to uske neechे topi nahiñ pehente.

Baaz ne hadees ka yeh matlab bayaan kiya ke sirf topi pehenna mushrikeen ka tareeqa hai, magar yeh qaul saheeh nahiñ kyun ke mushrikeen-e-'arab bhi ‘amaama baandha karte the.

Mirqaat Sharah-e-Mishkaat mein mazkoor hai ke **Huzoor-e-Aqdas** (ﷺ) ka chhota ‘amaama 7 haath ka aur bada ‘amaama 12 haath ka tha. Bas isi sunnat ke mutaabiq ‘amaama rakhe, is se ziyada bada na rakhe. Baaz log bahut bade ‘amaame baandhte hain, aisa na kare ke sunnat ke khilaaf hai. Maarwaad ke 'ilaaqe mein bahut se log pagdiyañ baandhte hain, jo bahut

kam chaudi hoti haiñ aur 40-50 gaz lambi hoti haiñ, is tarah ki pagdiyañ musalman na baandheñ.

Mutafarriq Masaail:- Buzurgaan-e-Deen, Auliya va Saaliheen ke Mazaaraat-e-Tayyiba par Ghilaaf daalna jaaiz hai, jabke yeh maqsood ho ke saahib-e-mazaar ki wuq'at ('azmat/martaba) nazar-e-'awaam mein paida ho, unka adab karein unke barkaat haasil karein. [Raddul-Muhtaar]

Mas'alah-04:- Yad-daasht ke liye ya'ni is gharz se ke baat yaad rahe baaz log rumaal ya kamar-band mein girah (knot) laga lete haiñ ya kisi jagah ungli waghaira par dora baandh lete haiñ, yeh jaaiz hai aur bila-wajah dora baandh lena makrooh hai. [Durr-e-Mukhtar]

Mas'alah-05:- Gale mein ta'weez latkaana jaaiz hai, jabke woh ta'weez jaaiz ho ya'ni Aayaat-e-Qur'aaniyah ya Asma-e-Ilaahiya (Allah-Ta'ala ke naamon) ya Ad'iyah (Dua'on) se ta'weez kiya jaye aur baaz hadeeson mein jo mumaana'at aayi hai, us se muraad woh ta'wizaat haiñ jo na-jaaiz alfaaz par mushtamil hon, jo zamaan-e-jaahiliyyat mein kiye jaate the, isi tarah Ta'wizaat aur Aayaat va Ahaadees va Ad'iyah ko rikaabi (plate) mein likh kar mareez ko ba-niyyat-e-shifa pilaana bhi jaaiz hai. Junub va haaiz (haiz waali) va nufasa (nifaas waali) bhi ta'wizaat ko gale mein pehen sakte haiñ, baazu par baandh sakte haiñ jabke ghilaaf mein hon. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-06:- Bichhaune ya Musalle par kuch likha hua ho to usko isti'maal karna na-jaaiz hai. Yeh 'ibaarat uski banaawat mein ho ya kaadhi (embroidery) gayi ho ya roshnaayi se likhi ho, agarche huroof-e-mufrada likhe hon kyun ke huroof-e-mufrada (juda-juda likhe huye huroof) ka bhi ehtiraam hai. [Raddul-Muhtaar] Aksar dastar-khwaan par ibaarat likhi hoti hai aise dastar-khwaanon ko isti'maal mein lana, unpar khaana khaana na chahiye. Baaz logon ke takiyon par ash'aar likhe hote haiñ, unka bhi isti'maal na kiya jaye.

Mas'alah-07:- Baaz kaasht-kaar apne kheton mein kapda lapet kar kisi lakdi par laga dete haiñ, is se maqsood **nazar-e-bad** se kheton ko bachaana hota hai kyun ke dekhne waale ki nazar pehle us par padegi, uske baa'd zaraa'at

par padegi aur us soorat mein zaraa'at ko nazar nahiñ lagegi, aisa karna na-jaaiz nahiñ kyun ke nazar ka lagna saheeh hai, Ahaadees se saabit hai, iska inkaar nahiñ kiya ja sakta. Hadees mein hai ke jab apni ya kisi musalman bhai ki cheez dekhe aur pasand aaye to barkat ki du'a kare yeh kahe:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ اللَّهُمَّ بَارِكْ فِيهِ -

Ya urdu mein yeh keh deke **Allah** (عزوجل) barkat kare. Is tarah kehne se nazar nahiñ lagegi. [Raddul-Muhtaar]

Chapter:- 08

Joota Pehenne Ka Bayaan

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Joota Pehenne Ka Bayaan

Hadees-01:- Saheeh Muslim mein Jaabir (رضي الله عنه) se riwaayat hai, kehte haiñ ke maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: “Joote ba-kasrat isti'maal karo ke aadmi jab tak joote pehne huye hai, goya woh sawaar hai ya'ni kam thakta hai.”

Hadees-02:- Saheeh Bukhari mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ko maine aisi na'lain pehne dekha, jinme baal na the.

Hadees-03:- Saheeh Bukhari mein Anas (رضي الله عنه) se marvi, ke **Huzoor** (ﷺ) ki na'lain mein do qibaal the. Ya'ni ungliyon ke maa-bain 2 tasme (lace/strap) the.

Hadees-04:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jab joota pehne to pehle dahne paaun mein pehne aur jab utaare to pehle baayein (left) paaun ka utaare ke dahna pehenne mein pehle ho aur utraane mein peeche.”

Hadees-05:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Ek joota pehen kar na chale, donoñ utaar de ya donoñ pehen le.”

Hadees-06:- Saheeh Muslim mein Jaabir (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Joote ka tasmah (lace/strap) toot jaye to faqat ek joota pehen kar na chale balke tasmah ko durust karle aur ek mozah pehen kar na chale.”

Hadees-07:- Tirmizi ne Jaabir se aur Ibn-e-Maajah ne Abu-Hurairah رضي الله تعالى عنهما se riwaayat ki, ke **Huzoor** (ﷺ) ne khade ho kar joota pehenne se mana' farmaya.

Yeh hukm un jooton ka hai jinko khade ho kar pehenne mein diqqat hoti hai, jinme tasme (strap) baandhne ki zaroorat hoti hai. Isi tarah boot joota bhi baith kar pehne ke isme bhi feeta (lace) baandhna padta hai aur khade ho kar baandhne mein dushwaari hoti hai aur jo is qism ke na hon jaise

saleem-shaahi ya pump ya woh chappal jisme tasmah baandhna nahiñ hota, unko khade ho kar pehenne mein muzaaiqa (harj) nahiñ.

Hadees-08:- Tirmizi ne 'Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) kabhi ek naal (na'lain) pehen kar bhi chale haiñ. Yeh bayaan-e-jawaaz ke liye hoga ya 2-1 qadam chalna hua hoga maslan hujre ka darwaaza kholne ke liye.

Hadees-09:- Abu-Dawood ne Ibn-e-Abi Mulaika se riwaayat ki, ke kisi ne Hazrat-e-'Aaisha رضى الله تعالى عنها se kaha ke ek 'aurat (mardoñ ki tarah) joote pehenti hai. Unhoñ ne farmaya: **Rasoolullah** (ﷺ) ne mardaani 'auratoñ par la'nat farmaayi hai.

Ya'ni 'auratoñ ko mardaana joota nahiñ pehenna chahiye, balke woh tamaam baatein jinme mardoñ aur 'auratoñ ka imtiyaaz hota hai, unme har ek ko doosre ki waza' ikhtiyaar karne se mumaana'at (mana') hai, na mard 'aurat ki waza' ikhtiyaar kare, na 'aurat mard ki.

Hadees-10:- Abu-Dawood ne 'Abdullah Bin Buraidah (رضي الله عنه) se riwaayat ki, ke kisi ne Fazaala Bin 'Ubaid (رضي الله عنه) se kaha ke kya baat hai ke aap ko paraaganda (bikhre huye baal) sar dekhta huñ?. Unhoñ ne kaha ke: **Rasoolullah** (ﷺ) ham ko kasrat-e-irfa ya'ni bane sawre rehne se mana' farmate the. Usne kaha: kya baat hai ke aap ko nange paauñ dekhta huñ?. Unhoñ ne kaha ke: **Rasoolullah** (ﷺ) ham ko hukm farmate ke kabhi-kabhi ham nange paauñ rahein.

Mas'alah-01:- Baal ke chamde ki jootiyaañ jaaiz haiñ, balke **Huzoor-e-Aqdas** (ﷺ) ne baaz martaba is qism ki na'lain isti'maal farmaayi haiñ. Lohe ki keeloñ se sile huye joote jaaiz haiñ, balke is zamaane mein aise bahut joote bante haiñ jinki silaai keeloñ se hoti hai. [Aalamgiri]

Chapter:- 09

Angoothi Aur Zewar Ka Bayaan

- **Ahaadees..... 86**
- **Masaail-e-Fiqhiyyah..... 89**

Angoothi Aur Zewar Ka Bayaan:-

Hadees-01:- Saheeh Muslim mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne jab yeh iraada farmaya ke Kisra va Qaisar va Najjaashi ko khutoot (letter) likhe jayein to kisi ne yeh 'arz ki, ke woh log baghair mohar ke khat ko qubool nahiin karte, **Huzoor** (ﷺ) ne chaandi ki angoothi banwaai, jisme yeh naqsh tha “ محمد رسول الله ”.

Imam Bukhari ki riwaayat mein hai, ke: “Angoothi ka naqsh teen satr (line) mein tha. Ek satr mein **Muhammad**, doosri mein **Rasool**, teesri mein **Allah**.”

Hadees-02:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne sone ki angoothi banwaai.

Aur ek riwaayat mein hai, ke usko dahne haath mein pehna phir usko phenk diya aur chaandi ki angoothi banwaai, jisme yeh naqsh tha. **Muhammadur Rasoolullah** aur yeh farmaya ke: “Koi shakhs meri angoothi ke naqsh ke muwaafiq (tarah) apni angoothi mein naqsh kunda na karaaye aur **Huzoor** (ﷺ) jab angoothi pehente to nagina hatheli ki taraf hota.

Hadees-03:- Saheeh Bukhari mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ki angoothi chaandi ki thi aur uska nagina bhi tha.

Hadees-04:- Saheeh Bukhari va Muslim mein unhiin se riwaayat hai ke **Rasoolullah** (ﷺ) ne dahne haath mein chaandi ki angoothi pehni aur uska nagina habshi-e-saakht ka tha aur nagina hatheli ki jaanib rakhte.

Hadees-05:- Muslim ki riwaayat unhiin se hai, ke **Rasoolullah** (ﷺ) ki angoothi us ungli mein thi ya'ni baayein haath ki chhungaliya mein.

Hadees-06:- Saheeh Muslim mein Hazrat-e-'Ali (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne isme ya isme ya'ni beech waali mein ya kalime ki ungli mein angoothi pehenne se mujhe mana' farmaya.

Hadees-07:- Ibn-e-Maajah ne 'Abdullah Bin Ja'far رضي الله تعالى عنهما se aur Abu-Dawood va Nasaa'i ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, ke **Nabi** (ﷺ) dahne

haath mein angoothi pehente the. Aur Abu-Dawood ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke baayein haath mein pehente the.

In donoñ Hadeesoñ se ma'loom hota hai ke kabhi dahne mein pehni aur kabhi baayein mein, magar Baihaqi ne kaha ke dahne haath mein angoothi pehenna mansookh hai.

Hadees-08:- Abu-Dawood va Nasaa'i ne Hazrat-e-'Ali (عليه السلام) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne dahne haath mein reshama liya aur baayein haath mein sona phir yeh farmaya ke: "Yeh donoñ cheezein meri ummat ke mardoñ par haraam hain."

Hadees-09:- Saheeh Muslim mein Hazrat-e-'Ali (عليه السلام) se marvi, ke **Rasoolullah** (ﷺ) ne qassi (yeh ek qism ka reshmi kapda hai) aur kusum ke range huye kapde aur sone ki angoothi pehenne se aur ruku' mein qur'aan-e-majeed padhne se mana' farmaya.

Hadees-10:- Saheeh Muslim mein 'Abdullah Bin 'Abbaas رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne ek shakhs ke haath mein sone ki angoothi dekhi to usko utaar kar phenk diya aur yeh farmaya ke: kya koi apne haath mein angaara rakhta hai?. Jab **Huzoor** (ﷺ) tashreef le gaye, kisi ne unse kaha: apni angoothi utha lo aur kisi kaam mein lana. Unhoñ ne kaha: Khuda ki Qasam! Main use kabhi na loonga, jabke **Rasoolullah** (ﷺ) ne use phenk diya.

Hadees-11:- Abu-Dawood va Nasaa'i ne Mu'awiyah (عليه السلام) se riwaayat ki ke **Rasoolullah** (ﷺ) ne cheete ki khaal par sawaar hone se aur sona pehenne se mumaana'at farmaayi, magar reza-reza karke ya'ni agar kapde mein sone ke baareek-baareek reza lagaaye jayein to mamnu' nahiñ.

Hadees-12:- Imaam-Maalik رحمة الله عليه Muwatta mein farmate hain, ke bacchoñ ko sona pehenna bura jaanta hain, kyun ke mujhe yeh hadees pahunchi hai, ke: "**Rasoolullah** (ﷺ) ne sone ki angoothi se mumaana'at farmaayi." Lihaaza mardoñ ke liye bura hai, chhote aur bade donoñ ke liye.

Hadees-13:- Tirmizi va Abu-Dawood va Nasaa'i ne Buraidah (رضي الله عنه) se riwaayat ki, ke ek shakhs peetal ki angoothi pehne huye the, **Huzoor** (ﷺ) ne farmaya: "Kya baat hai ke tum se butt (idol) ki bu aati hai?. Unhoñ ne woh angoothi phenk di, phir lohe ki angoothi pehen kar aaye, farmaya: kya baat hai ke tum jahannamiyoñ ka zewar pehne huye ho?. Use bhi phenka aur 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) kis cheez ki angoothi banaauñ?. Farmaya: chaandi ki banaao aur ek misqaal poora na karo ya'ni $4 \frac{1}{2}$ maasha se kam ki ho."

Tirmizi ki riwaayat mein hai ke lohe ke baa'd sone ki angoothi pehen kar aaye, **Huzoor** (ﷺ) ne farmaya ke: "Kya baat hai ke tumko jannatiyoñ ka zewar pehne dekhta huñ." Ya'ni sona to ahl-e-jannat jannat mein pehnenge.

Hadees-14:- Abu-Dawood va Nasaa'i ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Nabi** (ﷺ) 10 cheezon ko bura bataate the:

[01].Zardi ya'ni mard ko khadooq (ek khushbu jo ambar, **mushk**, kaapoor ki milaawat se banti hai) isti'maal karna.

[02].Safaid baalon mein siyaah khizaab (black hair dye) karna.

[03].Tahband latkaana.

[04].Sone ki angoothi pehenna.

[05].Be-mahal 'aurat ka zeenat ko zaahir karna ya'ni shauhar aur mahaarim ke siwa doosron ke saamne izhaar-e-zeenat.

[06].Paansa phenkna ya'ni chausar aur shatranj waghaira khelna.

[07].Jhaad-phoonk karna, magar mua'wwizaat se ya'ni jisme na-jaaiz alfaaz hon unse jhaad-phoonk mana' hai. Aur

[08].Ta'weez baandhna ya'ni woh ta'weez baandhna jisme khilaaf-e-shara' alfaaz hon. Aur

[09].Paani ko ghair mahal mein giraana ya'ni wati (jima) ke baa'd mani ko baahar giraana ke yeh aazaad 'aurat mein baghair 'ijaazat na-jaaiz hai aur yeh bhi ho sakta hai ke is se muraad liwaatat (ladkon ke saath bad-fe'li karna) ho. Aur

[10]. Bacche ko faasid kar dena, magar is 10'weñ ko haraam nahiñ kiya ya'ni baccha ke doodh peene ke zamaane mein uski maa se wati (jima) karna ke agar woh haamila ho gayi to baccha kharaab ho jayega.

Hadees-15:- Abu-Dawood ne 'Abdullah Bin Zubair رضي الله تعالى عنهما se riwaayat ki, kehte haiñ ke hamaare yahañ ki laundi Hazrat-e-Zubair ki ladki ko Hazrat-e-'Umar (رضي الله تعالى عنه) ke paas laayi aur uske paauñ mein ghunguru the. Hazrat-e-'Umar ne unheñ kaat diya aur farmaya ke: maine **Rasoolullah** (ﷺ) se suna hai ke: "Har ghunguru ke saath shaitaan hota hai."

Hadees-16:- Abu-Dawood ne riwaayat ki, ke Hazrat-e-'Aaisha رضي الله تعالى عنها ke paas ek ladki aayi, jiske paauñ mein ghunguru baj rahe the, farmaya ke: use mere paas na lana, jab tak uske ghunguru kaat na lena. Maine **Rasoolullah** (ﷺ) se suna hai, ke: "Jis ghar mein Jars ya'ni ghanti ya ghunguru hote haiñ, usme farishte nahiñ aate."

Mas'alah-01:- Mard ko zewar pehenna mutlaqaan haraam hai, sirf chaandi ki ek angoothi jaaiz hai, jo wazan mein ek misqaal ya'ni $4\frac{1}{2}$ maashe se kam ho aur sone ki angoothi bhi haraam hai. Talwaar ka huliya chaandi ka jaaiz hai ya'ni uske niyaam aur qabza ya partale (woh peti ya chauda tasmah jisme talwaar latakti rehti hai) mein chaandi lagaayi ja sakti hai, ba-sharte ke woh chaandi mauza'-e-isti'maal (isti'maal ki jagah) mein na ho. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Angoothi sirf chaandi hi ki pehni ja sakti hai, doosri dhaat ki angoothi pehenna haraam hai, maslan loha, peetal, taamba, jast waghairaha in dhaaton ki anguthiyaañ mard va 'aurat donoñ ke liye na-jaaiz haiñ. Farq itna hai ke 'aurat sona bhi pehen sakti hai aur mard nahiñ pehen sakta.

Hadees mein hai ke ek shakhs **Huzoor** (ﷺ) ki khidmat mein peetal ki angoothi pehen kar haazir huye, farmaya: kya baat hai ke tum se butt (idol) ki bu aati hai?. Unhoñ ne woh angoothi phenk di phir doosre din lohe ki angoothi pehen kar haazir huye, farmaya: kya baat hai ke tum par jahannamiyoñ ka zewar dekhta hoñ?. Unhoñ ne usko bhi utaar diya aur 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) kis cheez ki angoothi banaauñ?. Farmaya ke: "Chaandi ki aur usko ek misqaal poora na karna." [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-03:- Baaz 'Ulama ne Yashb (ek qeemti patthar ka naam jo hare rang ka hota hai) aur Aqeeq (laal rang ka qeemti patthar) ki angoothi jaaiz bataayi aur baaz ne har qism ke patthar ki angoothi ki 'ijaazat di aur baaz in sab ki mumaana'at karte haiñ.

Lihaaza ehtiyaat ka taqaaza yeh hai ke chaandi ke siwa har qism ki angoothi se bacha jaye, khusoosan jabke saahib-e-hidaaya jaise jaleel-ul-qadr ka mailaan in sab ke 'adam-e-jawaaz (na-jaaiz hone) ki taraf hai.

Mas'alah-04:- Angoothi se muraad halqah hai nagina nahiñ, nagina har qism ke patthar ka ho sakta hai. Aqeeq, Yaqoot, Zamurrad, Ferozah waghaira sab ka nagina jaaiz hai. [Durr-e-Mukhtar]

Mas'alah-05:- Jab in cheezon ki anguthiyaañ mard va 'aurat donoñ ke liye na-jaaiz haiñ to unka banana aur bechna bhi mamnu' hua ke yeh na-jaaiz kaam par i'aanat (madad) hai. Haañ Bai' (khareed-o-farokht) ki mumaana'at waisi nahiñ jaisi pehenne ki mumaana'at hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-06:- Lohe ki angoothi par chaandi ka khol (cover) chadha diya ke loha bilkul na dikhaayi deta ho, us angoothi ke pehenne ki mumaana'at nahiñ. [Aalamgiri] Is se ma'loom hua ke sone ke zewaron mein jo bahut log andar taambe ya lohe ki salaakh rakhte haiñ aur upar se sone ka pattar chadha dete haiñ, uska pehenna jaaiz hai.

Mas'alah-07:- Angoothi ke nagina mein suraakh karke usme sone ki keel daal dena jaaiz hai. [Hidaaya]

Mas'alah-08:- Angoothi unhiñ ke liye masnoon (sunnat) hai jinko mohar karne ki haajat hoti hai, jaise Sultan va Qaazi aur 'Ulama jo fatwa par mohar karte haiñ, inke siwa doosron ke liye jinko mohar karne ki haajat na ho masnoon (sunnat) nahiñ magar pehenna jaaiz hai. [Aalamgiri]

Mas'alah-09:- Mard ko chahiye ke agar angoothi pehne to uska nagina hatheli ki taraf rakhe aur 'auratein nagina haath ki pusht ki taraf rakhein ke unka pehenna zeenat ke liye hai aur zeenat isi soorat mein ziyada hai ke nagina baahar ki jaanib rahe. [Hidaaya]

Mas'alah-10:- Dahne ya baayein jis haath mein chahein angoothi pehen sakte hai aur chhungaliya mein pehni jaye. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-11:- Angoothi par apna naam kunda (naqsh) kar sakta hai aur Allah-Ta'ala aur Huzoor (ﷺ) ka Naam-e-Paak bhi kunda kar sakta hai, magar "Muhammadur Rasoolullah" ya'ni yeh ibaat kunda na karaaye ke yeh Huzoor (ﷺ) ki angushtari par teen satron (line) mein kunda thi, pehli satr Muhammad (ﷺ), doosri Rasool, teesri Ism-e-Jalaalat aur Huzoor (ﷺ) ne farmadiya tha ke koi doosra shakhs apni angoothi par yeh naqsh kunda na karaaye. Nagina par insaan ya kisi jaanwar ki tasveer kunda na karaaye. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-12:- Angoothi wahi jaaiz hai jo mardoñ ki angoothi ki tarah ho ya'ni ek nagina ki ho aur agar usme kayi nageene hon to agarche woh chaandi hi ki ho, mard ke liye na-jaaiz hai. [Raddul-Muhtaar] Isi tarah mardoñ ke liye ek se ziyada angoothi pehenna ya chhalle pehenna bhi na-jaaiz hai ke yeh angoothi nahiñ, 'auratein chhalle pehen sakti haiñ.

Mas'alah-13:- Hilte huye daanton ko sone ke taar se bandhwaana jaaiz hai aur agar kisi ki naak kat gayi ho to sone ki naak banwa kar laga sakta hai. In donoñ sooraton mein zaroorat ki wajah se sone ko jaaiz kaha gaya, kyun ke chaandi ke taar se daant baandhe jayein ya chaandi ki naak lagaayi jaye to usme ta'affun (badbu) paida hoga. [Aalamgiri]

Mas'alah-14:- Daant gir gaya usi daant ko sone ya chaandi ke taar se bandhwa sakta hai, doosre shakhs ka daant apne mein nahiñ laga sakta. [Aalamgiri]

Mas'alah-15:- Ladkon ko sone chaandi ke zewar pehnaana haraam hai aur jisne pehnaaya, woh gunaah-gaar hoga. Isi tarah bacchon ke haath paaun mein bila-zaroorat mehendi lagaana na-jaaiz hai. 'Aurat khud apne haath paaun mein laga sakti hai, magar ladke ko lagaayegi to gunaah-gaar hogi. [Raddul-Muhtaar; Durr-e-Mukhtar]

Chapter:- 10

Bartn Chhupaane Aur Sone Ke Waqt Ke Aadaab

➤ Ahaadees..... 93

Bartan Chhupaane Aur Sone Ke

Waqt Ke Aadaab:-

Hadees-01:- Saheeh Bukhari va Muslim mein Jaabir (رضي الله عنه) se riwaayat hai ke **Rasoolullah** (ﷺ) ne farmaya: “Jab raat ki ibtidaayi taareeki aajaye ya yeh farmaya ke jab shaam ho jaye to bacchoñ ko samet lo ke us waqt shayaateen muntashir hote haiñ (ya'ni nikalte haiñ) phir jab ek-ghadi raat chali jaye ab unhein chhod do aur Bismillah keh kar darwaaze band karlo ke is tarah jab darwaaza band kiya jaye to shaitaan nahiñ khol sakta aur Bismillah keh kar mashkoñ ke dahaane (muh) baandho aur Bismillah padh kar bartanoñ ko dhaank do, dhaanko nahiñ to yahi karo ke us par koi cheez aadi karke rakh do aur charaaghoñ ko bujha do.” Aur Saheeh Bukhari ki ek riwaayat mein hai ke: “Bartan chhupa do aur mashkoñ ke muh band kardo aur darwaaze bhed do (band kar do) aur bacchoñ ko samet lo, shaam ke waqt kyun ke us waqt Jinn muntashir hote haiñ aur uchak lete haiñ aur sote waqt charaagh bujha do ke kabhi chooha batii ghaseet kar le jaata hai aur ghar jal jaata hai.” Muslim ki ek riwaayat mein hai: “Bartan chhupa do aur mashk ka muh baandh do aur darwaaze band kardo aur charaagh bujha do ke shaitaan mashk ko nahiñ kholega aur na darwaaza aur bartan kholega, agar kuch na mile to Bismillah keh kar ek lakdi aadi karke rakh de.”

Aur Muslim ki ek riwaayat mein hai, ke: “Saal mein ek raat aisi hoti hai ke usme waba utarti hai, jo bartan chhupa hua nahiñ hai ya mashk ka muh baandha hua nahiñ hai, agar wahan se woh waba guzarti hai to usme utar jaati hai.”

Hadees-02:- Imaam-Ahmad va Muslim va Abu-Dawood ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab aafaab doob jaye to jab tak ‘isha ki siyaahi (darkness) jaati na rahe apne chaupaayon aur bacchoñ ko na chhodo, kyun ke us waqt shayaateen muntashir hote haiñ.”

Hadees-03:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضى الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Sote waqt apne gharon mein aag mat chhoda karo."

Hadees-04:- Saheeh Bukhari mein Abu Moosa Ash'ari (رضي الله عنه) se marvi, ke madinah mein ek makaan raat mein jal gaya, **Huzoor** (ﷺ) ne farmaya ke: "Yeh aag tumhaari dushman hai, jab soya karo to bujha diya karo."

Hadees-05:- Sharh-us-Sunnah mein Jaabir (رضي الله عنه) se riwaayat hai, ke **Nabi** (ﷺ) ne farmaya ke: "Jab raat mein kutte ka bhonkna aur gadhe ki aawaaz suno to

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ۔

Padho ke woh us cheez ko dekhte hain jisko tum nahi dekhte aur jab pahchal band ho jaye (ya'ni jab logo ki aamad-o-raft band ho jaye) to ghar se kam niklo ke **Allah** (عزوجل) raat mein apni makhluqaat mein se jisko chahta hai, zameen par muntashir (nikaala) karta hai."

Chapter:- 11

Baithne Aur Sone Aur Chalne Ke Aadaab

- **Qur'aani-Aayaat..... 96**
- **Ahaadees..... 97**
- **Majlis-e-Khair Ki Du'a..... 99**
- **Masaail-e-Fiqhiyyah..... 102**
- **Sote Waqt Ke Aadaab..... 102**

Baithne Aur Sone Aur Chalne Ke Aadaab:-

Qur'aan-e-Majeed Meiñ Irshaad Hai:-

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (۱۸) وَاقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (۱۹)

[Surah-31, Aayat-18-19]

“(Luqmaan ne bete se kaha) kisi se baat karne meiñ apna rukhsaar tedha na kar aur zameen par itraata na chal, be-shak Allah (عزوجل) ko pasand nahiñ hai koi itraane wala, fakhr karne wala aur miyaana chaal chal aur apni aawaaz past (dheemi) kar, be-shak sab aawaazon meiñ buri aawaaz gadhe ki aawaaz hai.”

Aur Farmata Hai:-

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (۳۷)

[Surah-17, Aayat-37]

“Aur zameen meiñ itraata na chal, be-shak tu hargiz na to zameen cheer daalega aur na to bulandi meiñ pahaadoñ ko pahunchega.”

Aur Farmata Hai:-

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (۶۳) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (۶۴)

[Surah-25, Aayat-63-64]

“Aur Rahmaan ke bande woh haiñ jo zameen par aahista chalte haiñ, jaahil jab unse mukhaataba karte haiñ to kehte haiñ: salaam aur woh jo apne Rab ke liye sajda aur qiyaam meiñ raat guzaarte haiñ.”

Aur Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُرُوا فَاَنشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

[Surah-58, Aayat-11]

“Aye imaan walo! Jab tum se kaha jaye majlison mein jagah do to jagah de do, Allah (عزوجل) tumko jagah dega aur jab kaha jaye uth khade ho to uth khade ho, Allah-Ta'ala tum mein imaan walon aur 'ilm walon ko darjon buland karega.”

Hadees-01:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضى الله تعالى عنهما se marvi, ke Rasoolullah (ﷺ) ne farmaya: “Aisa na kare ke ek shakhs doosre ko uski jagah se utha kar khud baith jaye wa-lekin hat jaaya karo aur jagah kushaada kar diya karo.” Ya'ni baithne walon ko yeh chahiye ke aane waale ke liye sarak jayein aur jagah de den ke woh bhi baith jaye ya yeh ke aane wala kisi ko na uthaaye balke unse kahe ke sarak jao, mujhe bhi jagah de do.

Saheeh Bukhari mein yeh bhi mazkoor hai ke Ibn-e-'Umar رضى الله تعالى عنهما ise makrooh jaante the ke koi shakhs apni jagah se uth jaye aur yeh uski jagah par baithein. Hazrat Ibn-e-'Umar رضى الله تعالى عنهما ka yeh fe'l kamaal-e-wara' (parhezgaari ka kamaal) se tha ke kahiin aisa na ho ke uska jee na chaahta ho aur mahaz inki khaatir se jagah chhod di ho.

Hadees-02:- Abu-Dawood ne Sa'eed Bin Abil Hasan se riwaayat ki, kehte hai: ke Abu-Bakrah (رضي الله عنه) hamaare paas ek shahaadat mein aaye. Ek shakhs unke liye apni jagah se uth gaya, unhon ne us jagah par baithne se inkaar kiya aur yeh kaha ke Nabi-e-Kareem (ﷺ) ne is se mana' farmaya hai aur Huzoor (ﷺ) ne is se bhi mana' farmaya hai ke: “Koi shakhs aise shakhs ke kapde se haath poche jisko yeh kapda pehnaaya nahiin hai.” Is hadees mein bhi agarche yeh nahiin hai ke Abu-Bakrah (رضي الله عنه) ne us shakhs ko uski jagah se uthaaya ho, balke woh shakhs khud uth gaya tha aur ba-zaahir yeh soorat mumaana'at ki nahiin hai magar yeh kamaal-e-ehtiyaat hai ke unhon ne is soorat mein bhi baithna gawaara na kiya ke agarche uthne ko

kaha nahiñ magar uthna chunke inhiñ ke liye hua, lihaaza yeh khayaal kiya ke kahiñ yeh bhi uthaane hi ke hukm mein na ho.

Hadees-03:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs apni jagah se uth kar gaya, phir aagaya to us jagah ka wahi haqdaar hai." Ya'ni jabke jald aajaye.

Hadees-04:- Abu-Dawood ne Abu-Darda (رضي الله عنه) se riwaayat ki, kehte haiñ ke **Rasoolullah** (ﷺ) jab baithte aur ham log **Huzoor** (ﷺ) ke paas baithte aur uth kar tashreef le jaate magar waapsi ka iraada hota to na'lain-e-mubaarak ya koi cheez wahan chhod jaate is se Sahaaba ko yeh pata chalta ke **Huzoor** (ﷺ) tashreef layenge aur sab log tehre rehte.

Hadees-05:- Tirmizi va Abu-Dawood ne 'Abdullah Bin 'Amr رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Kisi ko yeh halaal nahiñ ke do shakhsoñ ke darmiyaan judaai karde (ya'ni donoñ ke darmiyaan mein baith jaye), magar unki 'ijaazat se."

Hadees-06:- Baihaqi ne Shua'bul Imaan mein Waasilah Bin Khattaab (رضي الله عنه) se riwaayat ki, ke ek shakhs **Rasoolullah** (ﷺ) ki khidmat mein haazir hua aur **Huzoor** (ﷺ) masjid mein tashreef farma the. Uske liye **Huzoor** (ﷺ) apni jagah se sarak gaye usne 'arz kiya: **Ya Rasoolallah!** (صلى الله عليك وسلم) Jagah kushaada maujood hai, (**Huzoor** (ﷺ) ko sarakne aur takleef farmane ki zaroorat nahiñ). Irshaad farmaya: "Muslim ka yeh haq hai ke jab uska bhai use dekhe, uske liye sarak jaye."

Hadees-07:- Razeen ne Abu Sa'eed Khudri (رضي الله عنه) se riwaayat ki, ke: "**Rasoolullah** (ﷺ) jab masjid mein baithte donoñ haathoñ se ihtibaa karte."

Ihtibaa ki soorat yeh hai ke aadmi sureen ko zameen par rakh de aur ghutne khade karke donoñ haathoñ se gher le aur ek haath ko doosre se pakad le is qism ka baithna tawaazu' (aajizi) aur inkisaar mein shumaar hota hai.

Hadees-08:- Abu-Dawood ne Jaabir Bin Samurah (رضي الله عنه) se riwaayat ki, kehte haiñ ke: "**Nabi-e-Kareem** (ﷺ) jab namaaz-e-fajr padh lete 4-zaanu baithe rehte, yahan tak ke aaftaab acchi tarah tulu' ho jaata."

Hadees-09:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab koi shakhs saaye mein ho aur saaya simat gaya kuch saaya mein ho gaya kuch dhoop mein to wahan se uth jaye.”

Hadees-10:- Abu-Dawood ne ‘Amr Bin Shareed (رضي الله عنه) se woh apne waalid se riwaayat karte haiñ, kehte haiñ: maiñ is tarah baitha hua tha ke baayein (left) haath ko peeth ke peeche kar liya aur daahine haath ki hatheli ki guddi par tek lagaayi. **Rasoolullah** (ﷺ) mere paas se guzre aur yeh farmaya: “Kya tum un logoñ ki tarah baithte ho, jin par Khuda ka ghazab hai.”

Hadees-11:- Abu-Dawood ne Jaabir Bin Samurah (رضي الله عنه) se riwaayat ki, kehte haiñ ke jab ham **Nabi-e-Kareem** (ﷺ) ki khidmat mein haazir hote to wahan baith jaate jahan majlis khatm hoti ya'ni majlis ke kinaare par baithte use cheer kar andar nahiñ ghuste.

Hadees-12:- Tabraani ne Abu Moosa Ash'ari (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab koi shakhs kisi qaum ke paas aaye aur uski khushnoodi ke liye woh log jagah mein wus'at (kushaada) kar dein, to **Allah** (عز وجل) par haq hai ke unko raazi kare.”

Hadees-13:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Chand kalimaat haiñ ke jo shakhs majlis se faarigh ho kar unko teen martaba keh lega. **Allah-Ta'ala** uske gunaah mita dega aur jo shakhs majlis-e-khair va majlis-e-zikr mein inko kahega, to **Allah** (عز وجل) unko is khair par mohar kar dega, jis tarah koi shakhs angoothi se mohar karta hai. Woh yeh haiñ:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ -

Hadees-14:- Haakim ne Mustadrak mein Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo log der tak kisi jagah baithe aur baghair zikrullah aur **Nabi-e-Kareem** (ﷺ) par durood padhe wahan se mutafarriq (juda) ho gaye. Unhon ne nuqsan kiya agar **Allah** (عز وجل) chaahe ‘azaab de aur chaahe to bakhsh de.

Hadees-15:- Bazzaar ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab baitho joote utaar lo, tumhare qadam aaraam payenge.”

Hadees-16:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne paauñ par paauñ rakhne se mana' farmaya hai, jabke chit leta ho.

Hadees-17:- Saheeh Bukhari va Muslim mein 'Abbaad Bin Ghaffari se riwaayat hai, woh apne chacha se riwaayat karte haiñ ke: “**Rasoolullah** (ﷺ) ko masjid mein lete huye maine dekha, **Huzoor** (ﷺ) ne ek paauñ ko doosre par rakha tha.” Yeh bayaan-e-jawaaz ke liye hai aur us soorat mein ke satr khulne ka andesha na ho, aur pehli hadees is soorat mein hai ke satr khulne ka andesha ho. Maslan aadmi tahband pehne ho aur chit (pet ke bal) let kar ek paauñ khada karke us par doosre ko rakhe to satr khulne ka andesha hota hai aur agar paauñ phaila kar ek ko doosre par rakhe to is soorat mein khulne ka andesha nahiñ hota.

Hadees-18:- Sharh-us-Sunnah mein hai ke Abu Qataadah (رضي الله عنه) se marvi hai ke: “**Rasoolullah** (ﷺ) jab raat mein manzil mein utarte to dahni karwat par let-te aur jab subah se kuch hi pehle utarte to dahne haath ko khada karte aur uski hatheli par sar rakh kar let-te.”

Hadees-19:- Tirmizi ne Jaabir Bin Samurah (رضي الله عنه) se riwaayat ki, ke maine **Rasoolullah** (ﷺ) ko baayein karwat par takiya lagaaye huye dekha.

Hadees-20:- Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne ek shakhs ko pet ke bal lete huye dekha, farmaya: “Is tarah letne ko **Allah** (عز وجل) pasand nahiñ karta.”

Hadees-21:- Abu-Dawood va Ibn-e-Maajah ne Takhfah Ghaffari (رضي الله عنه) se riwaayat ki, (yeh ashaab-e-suffa mein se the) kehte haiñ, seene ki bimaari ki wajah se main pet ke bal leta hua tha ke achaanak koi shakhs apne paauñ se mujhe harkat deta hai aur yeh kehta hai ke: “Is tarah letne ko **Allah-Ta'ala** mabghooz (na-pasand/qaabil-e-nafrat) rakhta hai.” Maine dekha to woh **Rasoolullah** (ﷺ) the.

Hadees-22:- Ibn-e-Maajah ne Abu-Zar (رضي الله عنه) se riwaayat ki kehte haiñ: main pet ke bal leta hua tha **Rasoolullah** (ﷺ) mere paas se guzre aur paauñ se

thokar maari aur farmaya: “Aye Jundub! (Yeh Hazrat Abu-Zar رضي الله عنه ka naam hai) Yeh jahannamiyoon ke letne ka tareeqa hai ya'ni is tarah kaafir let-te hain ya yeh ki jahannami jahannam mein is tarah letenge.”

Hadees-23:- Abu-Dawood ne 'Ali Bin Shaibaan (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs aisi chhat par raat mein rahe, jis par rok (aad) nahi hai ya'ni deewaar ya munder nahi hai us se zimma bari hai.” Ya'ni agar raat mein chhat se gir jaye to uska zimma-daar woh khud hai.

Hadees-24:- Tirmizi ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne us chhat par sone se mana' farmaya ke jis par rok na ho.

Hadees-25:- Abu Ya'la ne Hazrat-e-'Aaisha رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs 'Asr ke baa'd soye aur uski 'aql jaati rahe to woh apne hi ko malaamat kare.”

Hadees-26:- Imaam-Ahmad ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke: “**Rasoolullah** (ﷺ) ne tanhaai se mana' farmaya.” Ya'ni is se ke aadmi tanha soye.

Hadees-27:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi hai, ke **Rasoolullah** (ﷺ) ne farmaya: “Ek shakhs 2 chaadarein odhe huye itra kar chal raha tha aur ghamand mein tha, woh zameen mein dhasa diya gaya, woh qayamat tak dhasta hi jayega.”

Hadees-28:- Abu-Dawood ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke: “**Rasoolullah** (ﷺ) ne mard ko do 'auraton ke darmiyaan mein chalne se mana' farmaya.”

Hadees-29:- Baihaqi ne Shua'bul Imaan mein Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab tumhare saamne 'auratein aa jayein to unke darmiyaan mein na guzro, daahine ya baayein ka raasta le lo.”

Mas'alah-01:- Qailoola (dopaher ki thodi neend ya dopaher ka (baghair soye) aaraam) karna jaaiz balke mustahab hai. [Aalamgiri] Ghaaliban yeh un logoñ ke liye hoga jo shab-bedaari karte haiñ, raat mein namaazein padhte zikr-e-ilaahi karte haiñ ya kutub-beeni ya mutaala'ah mein mashgool rehte haiñ ke shab-bedaari mein jo thakaan hua qailoola se dafa' ho jayega.

Mas'alah-02:- Din ke ibtidaayi hisse mein sona ya maghrib va 'isha ke darmiyaan mein sona makrooh hai. Sone mein mustahab yeh hai ke batahaarat soye aur kuch der dahni karwat par dahne haath ko rukhsaar ke neeche rakh kar qibla-ru soye phir uske baa'd baayein karwat par aur sote waqt qabr mein sone ko yaad kare ke wahan tanha sona hoga siwa apne aa'maal ke koi saath na hoga, sote waqt yaad-e-khuda mein mashgool ho tahleel va tasbeeh va tahmeed padhe yahan tak ke so jaye, ke jis haalat par insaan sota hai usi par uthta hai aur jis haalat par marta hai qayamat ke din usi par uthega. So kar subah se pehle hi uth jaye aur uthte hi yaad-e-khuda kare yeh padhe:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ -

Tarjamah:- "Tamaam taa'reefein Allah-Ta'ala ke liye jisne hamein maut (neend) ke baa'd zindagi di aur (qayamat ke din) uski taraf uthna hai."

Usi waqt iska pakka iraada kare ke parhez-gaari va taqwa karega kisi ko satayega nahiñ. [Aalamgiri]

Mas'alah-03:- Baa'd-e-namaaz-e-'isha baatein karne ki 3 sooratein haiñ:

Awwal: 'ilmi guftugu kisi se mas'alah poochna ya uska jawaab dena ya uski tehqeeq va tafteesh karna is qism ki guftugu sone se afzal hai.

Dom: jhoote qisse kahaani kehna maskhara-pan aur hans-mazaaq ki baatein karna yeh makrooh hai.

Som: muwaanasat ki baat-cheet karna jaise miyaan-bibi mein ya mehmaan se uske uns (unsiyyat) ke liye kalaam karna yeh jaaiz hai, is qism ki baatein kare to aakhir mein zikr-e-ilaahi mein mashgool ho jaye aur tasbeeh va istighfaar par kalaam ka khaatma hona chahiye.

Mas'alah-04:- 2 mard barhana (nange) ek hi kapde ko odh kar leteñ yeh na-jaaiz hai. Agarche bichhaune ke ek kinaare par ek leta ho aur doosre kinaare par doosra ho, isi tarah do 'auratoñ ka barhana ho kar ek kapde ko odh kar letna bhi na-jaaiz hai. "Hadees mein iski mumaana'at aayi hai."

Mas'alah-05:- Jab ladke aur ladki ki 'umr 10 saal ki ho jaye to unko alag-alag sulaana chahiye ya'ni ladka jab itna bada ho jaye apni maa ya bahen ya kisi 'aurat ke saath na soye sirf apni zauja ya baandi ke saath so sakta hai, balke is 'umar ka ladka itne bade ladkoñ ya mardoñ ke saath bhi na soye. [Raddul-Muhtar; Durr-e-Mukhtar]

Mas'alah-06:- Miyaan bibi jab ek chaarpaayi par soyein to 10 baras ke bacche ko apne saath na sulaayein, ladka jab had-e-shahwat ko pahunch jaye to woh mard ke hukm mein hai. [Durr-e-Mukhtar]

Mas'alah-07:- Raasta chhod kar kisi ki zameen mein chalne ka haq nahiñ aur agar wahan raasta nahiñ hai to chal sakta hai, magar jabke maalik-e-zameen mana' kare to ab nahiñ chal sakta, yeh hukm ek shakhs ke muta'alliq hai aur jo bahut se log hon to jab tak maalik-e-zameen raazi na ho nahiñ chalna chahiye. Raaste mein paani hai uske kinaare kisi ki zameen hai, aisi soorat mein us zameen mein chal sakta hai. [Aalamgiri] Baaz martaba khet boya hota hai zaahir hai ke usme chalna kaasht-kaar ke nuqsan ka sabab hai, aisi soorat mein hargiz usme chalna na chahiye. Balke baaz martaba kaasht-kaar khet ke kinaare par jahan se chalne ka ehtimal (andesha) hota hai kaante rakh dete hain, yeh saaf iski daleel hai ke uski jaanib se chalne ki mumaana'at hai. Magar is par bhi baaz log tawajjoh nahiñ karte unko jaanna chahiye ke is soorat mein chalna mana' hai.

Chapter:- 12

Dekhne Aur Chhune Ka Bayaan

- **Qur'aani-Aayaat..... 105**
- **Ahaadees..... 106**
- **Masaail-e-Fiqhiyyah..... 109**

Dekhne Aur Chhune Ka Bayaan:-

Allah (عزوجل) Irshaad Farmata Hai:-

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَرَادَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠) وَقُلْ
لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَىٰ إِخْوَانِهِنَّ أَوْ بَنَىٰ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِنْ زِينَتِهِنَّ ۚ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

[Surah-24, Aayat-30-31]

“Musalman mardoñ se farma do apni nigaaheĩñ neechi rakheĩñ aur apni sharm-gaahoñ ki hifaazat kareĩñ, yeh unke liye bahut suthra hai be-shak Allah (عزوجل) ko unke kaamoñ ki khabar hai aur musalman ‘auratoñ ko hukm do ke apni nigaaheĩñ neechi rakheĩñ aur apni sharm-gaahoñ ki hifaazat kareĩñ aur apna banaao na dikhaayeĩñ magar jitna khud hi zaahir hai aur dupatte apne girebaanoñ par daale raheĩñ aur apna singaar zaahir na kareĩñ magar apne shauharoñ par ya apne baap ya shauharoñ ke baap ya apne bete ya shauharoñ ke bete ya apne bhai ya apne bhateeje ya apne bhaanje ya apne deen ki ‘aurateĩñ ya apni kaneezeĩñ jo apne haath ki milk hoñ ya naukari ba-sharte ke shahwat waale mard na hoñ ya woh bacche jinheĩñ ‘auratoñ ki sharm ki cheezoñ ki khabar nahiñ aur zameen par paauñ na maareĩñ jis se unka chhupa hua singaar ma’loom ho jaye aur Allah (عزوجل) ki taraf tauba karo, aye musalmaano! sab ke sab is ummeed par ke falaah pao.”

Aur Farmata Hai:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ
فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٥٩)

[Surah-33, Aayat-59]

“Aye Nabi! Apni azwaaj aur saahib-zaadiyoon aur momineen ki ‘auraton se farma do ke apne upar apni odhniyaan latka lein yeh us se nazdeek-tar hai ke woh pehchaani jayengi aur unko eezaa nahiin di jayegi aur Allah (عزوجل) bakhshne wala mehrbaan hai.”

Aur Farmata Hai:-

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٦٠)

[Surah-24, Aayat-60]

“Aur boodhi-khaana-nasheen ‘auratein jinhein nikah ki ‘aarzu nahiin unpar kuch gunaah nahiin ke apne baalaayi kapde utaar rakhein jabke singaar zaahir na karein aur is se bachna unke liye behtar hai aur Allah (عزوجل) sunta jaanta hai.”

Hadees-01:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke Rasoolullah (ﷺ) ne farmaya: “Aurat shaitaan ki soorat mein aage aati hai aur shaitaan ki soorat mein peeche jaati hai, jab kisi ne koi ‘aurat dekhi aur woh pasand aagayi aur uske dil mein kuch waaq’ ho to apni ‘aurat se jima’ kare, is se woh baat jaati rahegi jo dil mein paida ho gayi hai.”

Hadees-02:- Daarmi ne ‘Abdullah Bin Mas’ood (رضي الله عنه) se riwaayat ki ke Rasoolullah (ﷺ) ne farmaya: “Jisne kisi ‘aurat ko dekha aur woh pasand aagayi to apni zauja ke paas chala jaye ke uske paas bhi waisi hi cheez hai jo iske paas hai.”

Hadees-03:- Saheeh Muslim mein Jareer Bin ‘Abdullah (رضي الله عنه) se riwaayat hai, kehte hain: maine Rasoolullah (ﷺ) se achaanak nazar pad jaane ke muta’alliq daryaaft kiya.” Huzoor (ﷺ) ne hukm diya ke apni nigaah pher lo.”

Hadees-04:- Imaam-Ahmad va Abu-Dawood va Tirmizi va Daarmi ne Buraidah (رضي الله عنه) se riwaayat ki, ke Rasoolullah (ﷺ) ne Hazrat-e-‘Ali (رضي الله عنه) se farmaya ke: “Ek nazar ke baa’d doosri nazar na karo (ya’ni agar achaanak

bila-qasd kisi 'aurat par nazar pad jaye to fauran nazar hata le aur dubaara nazar na kare) ke pehli nazar jaaiz hai aur doosri nazar jaaiz nahiñ.”

Hadees-05:- Tirmizi ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Aurat 'aurat hai ya'ni chhupaane ki cheez hai jab woh nikalti hai, to use shaitaan jhaank kar dekhta hai.” Ya'ni use dekhna shaitaani kaam hai.

Hadees-06:- Imaam-Ahmad ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo musalman kisi 'aurat ki khoobiyoñ ki taraf pehli dafa' nazar kare ya'ni bila-qasd phir apni aankh meech le (band karle), **Allah-Ta'ala** uske liye aisi 'ibaadat paida kar dega jiska maza usko milega.”

Hadees-07:- Baihaqi ne Hasan Basri (رضي الله عنه) se riwaayat ki, kehte haiñ mujhe yeh khabar pahunchi ke **Rasoolullah** (ﷺ) ne farmaya ke: “Dekhne waale par aur us par jiski taraf nazar ki gayi **Allah** (عز وجل) ki la'nat.” Ya'ni dekhne wala jab bila-'uzr qasdan dekhe aur doosra apne ko bila-'uzr qasdan dikhaaye.

Hadees-08:- Ibn-e-Maajah ne 'Aaisha رضي الله تعالى عنها se riwaayat ki, kehti haiñ maine **Huzoor** (ﷺ) ki sharmgaah ki taraf kabhi nazar nahiñ ki.

Hadees-09:- Tirmizi va Abu-Dawood va Ibn-e-Maajah ba-riwaayate Bahz Bin Hakeem 'An Abihi 'An Jaddihi riwaayat karte haiñ ke **Rasoolullah** (ﷺ) ne farmaya: apni 'aurat ya'ni satr ki jagah ko mehfooz rakho, magar bibi se ya us baandi se jiske tum maalik ho. Maine 'arz ki: **Ya Rasoolallah** (صلى الله عليه وسلم) yeh farmaaiye ke agar mard tanhaai mein ho. Irshaad farmaya: “**Allah** (عز وجل) se sharm karna ziyada sazaawaar hai.”

Hadees-10:- Tirmizi ne Hazrat-e-'Umar (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab mard 'aurat ke saath tanhaai mein hota hai, to teesra shaitaan hota hai.”

Hadees-11:- Tirmizi ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jin 'auratoñ ke shauhar ghaaib haiñ unke paas na jao, ke shaitaan tum mein khon ki tarah tairta hai ya'ni shaitaan ko behkaate der nahiñ lagti. Hamne 'arz ki, aur **Huzoor** (ﷺ) se, **Ya Rasoolallah!** (صلى الله عليه وسلم).

Farmaya: aur mujh se bhi, magar **Allah** (عزوجل) ne meri uske muqaabil mein madad farmaayi, woh musalman ho gaya ya main salaamat rehta hain.” Hadees ke lafz mein dono maa'ne ho sakte hain.

Hadees-12:- Saheeh Bukhari va Muslim mein 'Uqbah Bin 'Aamir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Auraton ke paas jaane se bacho.” Ek shakhs ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Dewar ke muta'alliq kya hukm hai?. Farmaya ke: “Dewar maut hai.” Ya'ni dewar ke saamne hona goya maut ka saamna hai ke yahan fitne ka ziyada ehtimaal (andesha) hai.

Hadees-13:- Tirmizi ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Barhana (nange) hone se bacho, kyun ke tumhare saath woh (farishte) hote hain jo juda nahi hote magar sirf pakhaane ke waqt aur us waqt jab mard apni 'aurat ke paas jaata hai, lihaaza unse haya karo aur unka ikraam karo.”

Hadees-14:- Tirmizi Abu-Dawood ne Jarhad (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Kya tumhein ma'loom nahi ke raan 'aurat hai.” Ya'ni chhupaane ki cheez hai.

Hadees-15:- Abu-Dawood va Ibn-e-Maajah ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya ke: “Aye 'Ali! Raan ko na kholo aur na zinda ki raan ki taraf nazar karo na murda ki.”

Hadees-16:- Saheeh Muslim mein Abu Sa'eed (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Ek mard doosre mard ki satr ki jagah na dekhe aur na 'aurat doosri 'aurat ki satr ki jagah dekhe aur na mard doosre mard ke saath ek kapde mein barhana (nange) soye aur na 'aurat doosri 'aurat ke saath ek kapde mein barhana soye.”

Hadees-17:- Imaam-Ahmad va Tirmizi va Abu-Dawood ne Hazrat Umm-e-Salma رضي الله تعالى عنها se riwaayat ki, ke yeh aur Hazrat Maimuna رضي الله تعالى عنها **Huzoor** (ﷺ) ki khidmat mein haazir theen ke 'Abdullah Bin Umm-e-Maktoom (رضي الله عنه) aaye. **Huzoor** (ﷺ) ne un dono se farmaya ke: “Parda karlo.” Kehti hain: maine 'arz ki, **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) woh to naabeena

haiñ, hameiñ nahiñ dekhenge. **Huzoor** (ﷺ) ne farmaya: “Kya tum donoñ andhi ho, kya tum unheñ nahiñ dekhogi.”

Hadees-18:- Saheeh Bukhari va Muslim meiñ ‘Abdullah Bin Mas’ood (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Aisa na ho ke ek ‘aurat doosri ‘aurat ke saath rahe phir apne shauhar ke saamne uska haal bayaan kare, goya yeh use dekh raha hai.”

Hadees-19:- Saheeh Muslim meiñ Jaabir (رضي الله عنه) se riwaayat hai ke **Rasoolullah** (ﷺ) ne farmaya: “Khabardaar koi mard sayyib (maslan: talaq-shuda ya bewa) ‘aurat ke yahañ raat ko na rahe magar us soorat meiñ ke us se nikah karne wala ho ya uska zee-mahram ho (ya’ni jis se nikah haraam ho).”

Hadees-20:- Saheeh Muslim meiñ Abu-Hurairah (رضي الله عنه) se marvi, ke ek shakhs ne **Nabi-e-Kareem** (ﷺ) ki khidmat meiñ yeh ‘arz ki ke ansaariya ‘aurat se nikah ka mera iraada hai. **Huzoor** (ﷺ) ne farmaya ke: “Use dekh lo! Kyuñ ke ansaar ki aankhoñ meiñ kuch hai.” Ya’ni unki aankheñ kuch bhoori (golden-brown) hoti haiñ.

Hadees-21:- Imaam-Ahmad va Tirmizi va Nasaa’i va Ibn-e-Maajah va Daarmi ne Mughirah Bin Shu’ba (رضي الله عنه) se riwaayat ki, kehte haiñ maine ek ‘aurat ko nikah ka paigaam diya. **Rasoolullah** (ﷺ) ne mujh se farmaya ke tumne use dekh liya hai?. ‘Arz ki: nahiñ. Farmaya: “Use dekh lo! Ke iski wajah se tum donoñ ke darmiyaan muwaafaqat hone ka pehlu ghaalib hai (ya’ni aapsi ittifaaq hone ka rukh ghaalib rahega).”

Masaail-e-Fiqhiyyah:-

Is baab ke masaail chaar qism ke haiñ:-

- [1].Mard ka mard ko dekhna.
- [2].‘Aurat ka ‘aurat ko dekhna.
- [3].‘Aurat ka mard ko dekhna.
- [4].Mard ka ‘aurat ko dekhna.

Mard mard ke har hissa-e-badan ki taraf nazar kar sakta hai siwa un aa'za (body parts) ke jinka satr (chhupaana) zaroori hai. Woh naaf ke neeche se ghutne ke neeche tak hai, ke is hissa-e-badan ka chhupaana farz hai, jin aa'za ka chhupaana zaroori hai unko 'aurat kehte haiñ. Kisi ko ghutna khole huye dekhe to use mana' kare aur raan khole huye dekhe to sakhti se mana' kare aur sharmgaah khole huye ho to use saza di jayegi. [Aalamgiri]

Mas'alah-01:- Bahut chhote bacche ke liye 'aurat nahiñ ya'ni uske badan ke kisi hisse ka chhupaana farz nahiñ, phir jab kuch bada ho gaya to uske aage peeche ka maqaam chhupaana zaroori hai. Phir jab aur bada ho jaye 10 baras se bada ho jaye to uske liye baaligh ka sa hukm hai. [Raddul-Muhtaar]

Mas'alah-02:- Jis hissa-e-badan ki taraf nazar kar sakta hai usko chhu bhi sakta hai. [Hidaaya]

Mas'alah-03:- Ladka jab muraahiq (baaligh hone ke qareeb) ho jaye aur woh khoobsurat na ho to nazar ke baare mein uska wahi hukm hai jo mard ka hai aur khoobsurat ho to 'aurat ka jo hukm hai woh uske liye hai ya'ni shahwat ke saath uski taraf nazar karna haraam hai aur shahwat na ho to uski taraf bhi nazar kar sakta hai aur uske saath tanhaai bhi jaaiz hai, shahwat na hone ka matlab yeh hai ke use yaqeen ho ke nazar karne se shahwat na hogi aur agar uska shub-ha (shak) bhi ho to hargiz nazar na kare, bosa (kiss) ki khwaahish paida hona bhi shahwat ki had mein daakhil hai. [Raddul-Muhtaar]

Mas'alah-04:- 'Aurat ka 'aurat ko dekhna, iska wahi hukm hai jo mard ko mard ki taraf nazar karne ka hai ya'ni naaf ke neeche se ghutne tak nahiñ dekh sakti baaqi aa'za ki taraf nazar kar sakti hai. Ba-sharte ke shahwat ka andesha na ho. [Hidaaya]

Mas'alah-05:- 'Aurat saaliha (nek 'aurat) ko yeh chahiye ke apne ko bad-kaar 'aurat ke dekhne se bachaaye, ya'ni uske saamne dupatta waghaira na utaare kyun ke woh use dekh kar mardoñ ke saamne iski shakl va soorat ka zikr karegi, musalman 'aurat ko yeh bhi halaal nahiñ ke kaafira ke saamne apna satr khole. [Aalamgiri]

Gharoñ meĩñ kaafira ‘aurateĩñ aati haiñ aur beebiyaan unke saamne isi tarah mawaaze’-e-satr (woh jagah jiska chhupaana farz hai) khole huye hoti haiñ jis tarah muslima ke saamne rehti haiñ, unko is se ijtinaab (bachna) laazim hai. Aksar jagah daaiyaan kaafira hoti haiñ aur woh baccha janaane ki khidmat anjaam deti haiñ, agar musalman daaiyaan mil sakeĩñ to kaafira se hargiz yeh kaam na karaaya jaye ke kaafira ke saamne in aa’za ke kholne ki ‘ijaazat nahiñ.

Mas’alah-06:- ‘Aurat ka mard-e-ajnnabi (ajnnabi mard) ki taraf nazar karne ka wahi hukm hai, jo mard ka mard ki taraf nazar karne ka hai aur yeh us waqt hai ke ‘aurat ko yaqeen ke saath ma’loom ho, ke uski taraf nazar karne se shahwat nahiñ paida hogi aur agar uska shub-ha (shak) bhi ho to hargiz nazar na kare. [Aalamgiri]

Mas’alah-07:- ‘Aurat mard-e-ajnnabi ke jism ko hargiz na chhuwe jabke donoñ meĩñ se koi bhi jawaan ho, usko shahwat ho sakti ho agarche is baat ka donoñ ko itminaan ho ke shahwat nahiñ paida hogi. [Aalamgiri] Baaz jawaan ‘aurateĩñ apne peeroñ ke haath paauñ dabaati haiñ aur baaz peer apni mureeda se haath paauñ dabwaate haiñ aur unme aksar donoñ ya ek had-e-shahwat meĩñ hota hai aisa karna na-jaaiz hai aur donoñ gunaah-gaar haiñ.

Mas’alah-08:- Mard ka ‘aurat ko dekhna, iski kayi soorateĩñ haiñ:

- [1].Mard ka apni zauja ya baandi ko dekhna.
- [2].Mard ka apne mahaarim ki taraf nazar karna.
- [3].Mard ka aazaad ‘aurat ajnnabiyya ko dekhna.
- [4].Mard ka doosre ki baandi ko dekhna.

Pehli soorat ka hukm yeh hai ke ‘aurat ki yedi se choti tak har ‘uzw (body parts) ki taraf nazar kar sakta hai shahwat aur bila-shahwat donoñ sooratoñ meĩñ dekh sakta hai, isi tarah yeh donoñ qism ki ‘aurateĩñ is mard ke har ‘uzw ko dekh sakti haiñ, haañ behtar yeh hai ke maqaam-e-makhsoos ki taraf nazar na kare, kyuñ ke is se nisyaan paida hota hai aur nazar meĩñ bhi zo’f (kamzori) paida hota hai. Is mas’alah meĩñ baandi se muraad woh hai jis se wati (jima’) jaaiz hai. [Aalamgiri; Durr-e-Mukhtar; Raddul-Muhtaar]

Mas'alah-09:- Jis baandi se wati (jima') na kar sakta ho maslan woh mushrikah hai ya mukaataba ya mushtaraka ya razaa'at ya musaaharat ki wajah se is se wati (jima') haraam ho, woh ajnabiya ke hukm mein hai. [Durr-e-Mukhtar]

Mas'alah-10:- Zauja aur us baandi ke har 'uzw ko chhu bhi sakta hai aur yeh bhi uske har 'uzw ko chhu sakti hai, yahaan tak ke har ek doosre ki sharm-gaah ko bhi chhu sakta hai. [Aalamgiri]

Mas'alah-11:- Jima' ke waqt donoñ bilkul barhana bhi ho sakte haiñ jabke woh makaan bahut chhota das (10) paanch (5) haath ka ho. [Aalamgiri]

Mas'alah-12:- Miyaañ bibi jab bichhaune par hoñ magar jima' mein mashgool na hoñ, is haalat mein unke mahaarim wahañ 'ijaazat le kar aa sakte haiñ, baghair 'ijaazat nahiñ aa sakte. Isi tarah khaadim ya'ni ghulaam aur baandi bhi aa sakti hai. [Aalamgiri]

Mas'alah-13:- Baandi ka haath pakad kar makaan ke andar le gaya aur darwaaza band kar liya aur logoñ ko ma'loom ho gaya ke wati (jima') karne ke liye aisa kiya hai yeh makrooh hai. Yunhi saut (ya'ni ek mard ki 2 ya ziyada biwiyaan aapas mein ek doosre ki saut kehlaati hai) ke saamne bibi se wati (jima') karna makrooh hai. [Aalamgiri]

Mas'alah-14:- Jo 'aurat iske mahaarim mein ho uske sar, seena, pindli, baazu, kalaayi, gardan, qadam ki taraf nazar kar sakta hai, jabke donoñ mein se kisi ki shahwat ka andesha na ho mahaarim ke pet, peeth aur raan ki taraf nazar karna na-jaaiz hai. [Hidaaya] Isi tarah karwat aur ghutne ki taraf nazar karna bhi na-jaaiz hai. [Raddul-Muhtaar] Kaan aur gardan aur shaana aur chehre ki taraf nazar karna jaaiz hai. [Aalamgiri]

Mas'alah-15:- Mahaarim se muraad woh 'auratein haiñ jinse hamesha ke liye nikah haraam hai, yeh hurmat nasab se ho ya sabab se maslan: razaa'at ya musaaharat agar zina ki wajah se hurmat-e-musaaharat ho jaise muznaya ke usool-o-furu' (ya'ni jis 'aurat se zina kiya, uski maa aur ladkiyaan zaani ke liye) unki taraf nazar ka bhi wahi hukm hai. [Hidaaya]

(Note:- Razaa'at (doodh ke rishte) ya Musaaharat (susraali rishte) ki ma'lumaat ke liye "Bahaar-e-Shari'at" hissa-7 mulaahaza farmayein).

Mas'alah-16:- Mahaarim ke jin aa'za ki taraf nazar kar sakta hai unko chhu bhi sakta hai, jabke donoñ mein se kisi ki shahwat ka andesha na ho. Mard apni waalida ke paañ daba sakta hai magar raan us waqt daba sakta hai jab kapde se chhupi ho, ya'ni kapde ke upar se aur baghair haail (aad) chhuna jaaiz nahiñ. [Aalamgiri]

Mas'alah-17:- Waalida ke qadam ko bosa bhi de sakta hai. Hadees mein hai "Jisne apni waalida ka paañ chooma, to aisa hai jaise jannat ki chaukhat ko bosa diya." [Durr-e-Mukhtar]

Mas'alah-18:- Mahaarim ke saath safar karna ya khalwat (tanhaai) mein uske saath hona, ya'ni makaan mein donoñ ka tanha hona ke koi doosra wahañ na ho jaaiz hai, ba-sharte ke shahwat ka andesha na ho. [Aalamgiri]

Mas'alah-19:- Doosre ki baandi ki taraf nazar karne ka wahi hukm hai jo mahaarim ka hai. Mudabbira aur mukaataba ka bhi yahi hukm hai. [Hidaaya]

Mas'alah-20:- Kaneez ko khareedne ka irada ho to uski kalaayi aur baazu aur pindli aur seene ki taraf nazar kar sakta hai, kyun ke is haalat mein dekhne ki zaroorat hai aur uske un aa'za ko chhu bhi sakta hai, ba-sharte ke shahwat ka andesha na ho. [Hidaaya]

Mas'alah-21:- Ajnabi 'aurat ki taraf nazar karne ka hukm yeh hai ke uske chehre aur hatheli ki taraf nazar karna jaaiz hai, kyun ke iski zaroorat padti hai, ke kabhi uske muwaafiq ya mukhaalif shahaadat deni hoti hai ya faisla karna hota hai agar use na dekha ho to kyun kar gawaahi de sakta hai ke usne aisa kiya hai uski taraf dekhne mein bhi wahi shart hai ke shahwat ka andesha na ho aur yun bhi zaroorat hai ke bahut si 'auratein ghar se baahar aati jaati hain, lihaaza is se bachna bahut dushwaar hai. Baaz 'Ulama ne qadam ki taraf bhi nazar ko jaaiz kaha hai. [Durr-e-Mukhtar; Aalamgiri]

Mas'alah-22:- Ajnabiya 'aurat ke chehra aur hatheli ko dekhna agarche jaaiz hai magar chhuna jaaiz nahiñ, agarche shahwat ka andesha na ho, kyun ke nazar ke jawaaz ki wajah zaroorat aur balwa-e-'aam hai chhune ki zaroorat nahiñ, lihaaza chhuna haraam hai. Is se ma'loom hua ke unse musaafaha jaaiz nahiñ, isi liye **Huzoor-e-Aqdas** (ﷺ) ba-waqt-e-bai'at bhi 'auraton se musaafaha na farmate sirf zubaan se bai'at lete. Haañ agar woh bahut ziyada

boodhi ho ke mahall-e-shahwat (shahwat ka ehssaas) na ho to us se musaafaha mein harj nahiin. Yunhi agar mard bahut ziyada boodha ho ke fitne ka andesha hi na ho to musaafaha kar sakta hai. [Hidaaya]

Mas'alah-23:- Bahut chhoti ladki jo mushtahaat (shahwat waali) na ho usko dekhna bhi jaaiz hai aur chhuna bhi jaaiz hai. [Hidaaya]

Mas'alah-24:- Ajnabiya 'aurat ne kisi ke yahaan kaam-kaaj karne roti pakaane ki naukri ki hai, is soorat mein uski kalaayi ki taraf nazar jaaiz hai. Ke woh kaam-kaaj ke liye aasteen chadhaayegi kalaaiyaaan uski khulengi aur jab iske makaan mein hai to kyun kar bach sakega, isi tarah uske daanton ki taraf nazar karna bhi jaaiz hai. [Aalamgiri]

Mas'alah-25:- Ajnabiya 'aurat ke chehre ki taraf agarche nazar jaaiz hai, jabke shahwat ka andesha na ho magar yeh zamaana fitne ka hai is zamaane mein waise log kahaan jaise agle zamaane mein the, lihaaza is zamaane mein usko dekhne ki mumaana'at ki jayegi magar gawaah va qaazi ke liye ke ba-wajhe zaroorat unke liye nazar karna jaaiz hai aur ek soorat aur bhi hai woh yeh ke us 'aurat se nikah karne ka iraada ho to is niyyat se dekhna jaaiz hai. Ke hadees mein yeh aaya hai ke: "Jis se nikah karna chaahte ho usko dekh lo ke yeh baqaa-e-muhabbat (muhabbat baaqi rehne) ka zariya hoga." Isi tarah 'aurat us mard ko jisne iske paas paigaam bheja hai dekh sakti hai, agarche andesha-e-shahwat ho magar dekhne mein dono ki yahi niyyat ho ke hadees par 'amal karna chaahte haiin. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-26:- Jis 'aurat se nikah karna chaahta hai agar usko dekhna na-mumkin ho jaisa ke is zamaane ka riwaaj yeh hai ke agar kisi ne nikah ka paigaam de diya to kisi tarah bhi use ladki ko nahiin dekhne denge ya'ni is se itna zabardast parda kiya jaata hai ke doosre se itna parda nahiin hota, is soorat mein us shakhs ko yeh chahiye ke kisi 'aurat ko bhej kar dikhwaale aur woh aakar iske saamne saara huliya va naqsha waghaira bayaan karde taake ise uski shakl va soorat ke muta'alliq itminaan ho jaye. [Raddul-Muhtaar]

Mas'alah-27:- Jis 'aurat se nikah karna chaahta hai, uski ek ladki bhi hai aur ma'loom hua ke yeh ladki bilkul apni maa ki shakl va soorat ki hai, is

maqsad se ke iski maa se nikah karna hai ladki ko dekhna jaaiz nahiñ jabke yeh mushtahaat (shahwat waali) ho. [Raddul-Muhtaar]

Mas'alah-28:- Ajnabiya 'aurat ki taraf nazar karne mein zaroorat ki ek soorat yeh bhi hai ke 'aurat bimaar hai uske 'ilaaj mein baaz aa'za ki taraf nazar karne ki zaroorat padti hai balke uske jism ko chhuna padta hai. Maslan nabz dekhne mein haath chhuna hota hai ya pet mein waram ka khayaal ho to tatol kar dekhna hota hai ya kisi jagah phoda ho to use dekhna hota hai balke baaz martaba tatolna bhi padta hai, is soorat mein mauza'-e-marz (marz ki jagah) ki taraf nazar karna ya is zaroorat se ba-qadr-e-zaroorat us jagah ko chhuna jaaiz hai.

Yeh us soorat mein hai koi 'aurat 'ilaaj karne waali na ho, warna chahiye yeh ke 'auraton ko bhi 'ilaaj karna sikhaaya jaye taake aise mawaaqe' par woh kaam karein ke unke dekhne waghaira mein itni kharaabi nahiñ jo mard ke dekhne waghaira mein hai. Aksar jagah daaiyaan hoti hain jo pet ke waram ko dekh sakti hain jahan daaiyaan dastiyaab hon mard ko dekhne ki zaroorat baaqi nahiñ rehti. 'Ilaaj ki zaroorat se nazar karne mein bhi yeh ehtiyaat zaroori hai ke sirf itna hi hissa-e-badan khola jaye jiske dekhne ki zaroorat hai baaqi hissa-e-badan ko acchi tarah chhupa diya jaye ke us par nazar na pade. [Hidaaya; Waghairaha]

Mas'alah-29:- 'Amal dene (ya'ni dawa dene) ki zaroorat ho to mard mard ke mauza'-e-huqna (kisi dawa ki batti ya pichkaari chadhaane ki jagah (ya'ni peeche ka maqaam) ki taraf nazar kar sakta hai yeh bhi ba-wajhe zaroorat jaaiz hai aur khatna karne mein mauza'-e-khatna ki taraf nazar karna balke uska chhuna bhi jaaiz hai ke yeh bhi ba-wajhe zaroorat hai. [Hidaaya, Aalamgiri]

Mas'alah-30:- 'Aurat ko fasd karaane (ya'ni rag se khoon nikalwane) ki zaroorat hai aur koi 'aurat aisi nahiñ hai jo acchi tarah fasd khole to mard se fasd karaana jaaiz hai. [Aalamgiri]

Mas'alah-31:- Ajnabiya 'aurat ne khoob mote kapde pehen rakhe hain ke badan ki rangat waghaira nazar nahiñ aati, to is soorat mein uski taraf nazar karna jaaiz hai, ke yahan 'aurat ko dekhna nahiñ hua balke un kapdon ko dekhna hua yeh us waqt hai ke uske kapde chust (tight) na hon aur agar

chust kapde pehne ho ke jism ka naqsha khinch jaata ho, maslan chust paajaama mein pindli aur raan ki poori hai'at (banaawat) nazar aati hai to is soorat mein nazar karna na-jaaiz hai.

Isi tarah baaz 'auratein bahut baareek kapde pehenti haiñ maslan aab-e-rawaan (ek qism ka nihaayat accha aur baareek kapda) ya jaali ya baareek malmal hi ka dupatta jis se sar ke baal ya baalon ki siyaahi ya gardan ya kaan nazar aate haiñ aur baaz baareek tan-zeb ya jaali ke kurte pehenti haiñ ke pet aur peeth bilkul nazar aati hai is haalat mein nazar karna haraam hai aur aise mauqe' par unko is qism ke kapde pehenna bhi na-jaaiz. [Aalamgiri]

Mas'alah-32:- Khassi ya'ni jiske unsayain (kapoore) nikaal liye gaye hon ya majboob jiska 'uzw-e-tanaasul kaat liya gaya jab unki 'umr 15 saal ki ho to unke liye bhi ajnabiya ki taraf nazar karna na-jaaiz hai. Yahi hukm zankhon (hijde) ka bhi hai. [Hidaaya]

Mas'alah-33:- Jis 'uzw ki taraf nazar karna na-jaaiz hai agar woh badan se juda ho jaye to ab bhi uski taraf nazar karna na-jaaiz hi rahega, maslan pedu ke baal (naaf ke neeche ke baal) ke unko juda karne ke baa'd bhi doosra shakhs dekh nahiñ sakta. 'Aurat ke sar ke baal ya uske paauñ ya kalaayi ki haddi ke uske marne ke baa'd bhi ajnabi shakhs unko nahiñ dekh sakta. 'Aurat ke paauñ ke naakhun ke unko bhi ajnabi shakhs nahiñ dekh sakta aur haath ke naakhun ko dekh sakta hai. [Durr-e-Mukhtar] Aksar dekha gaya hai ke ghusl khaana ya pakhaana mein mu-e-zer-e-naaf moond kar baaz log chhod dete haiñ aisa karna durust nahiñ balke unko aisi jagah daal den ke kisi ki nazar na pade ya zameen mein dafan kar dein. 'Auraton ko bhi laazim hai ke kangha karne mein ya sar dhone mein jo baal niklein unhein kahiñ chhupa den ke unpar ajnabi ki nazar na pade.

Mas'alah-34:- 'Aurat ko daadhi ya moochh ke baal nikal aayein to unka nochna jaaiz balke mustahab hai ke kahiñ uske shauhar ko is se nafrat na paida ho. [Raddul-Muhtaar]

Mas'alah-35:- Ajnabiya 'aurat ke saath khalwat ya'ni donoñ ka ek makaan mein tanha hona haraam hai, haañ agar woh bilkul boodhi hai ke shahwat ke qaabil na ho to khalwat ho sakti hai. 'Aurat ko Talaq-e-Baain de di to

uske saath tanha makaan mein rehna na-jaaiz hai aur agar doosra makaan na ho to donoñ ke maa-bain parda laga diya jaye, taake donoñ apne-apne hisse mein rahein, yeh us waqt hai ke shauhar faasiq na ho aur agar faasiq ho to zaroori hai ke wahan koi aisi 'aurat bhi rahe jo shauhar ko 'aurat se rokne par qadir ho. [Raddul-Muhtar; Durr-e-Mukhtar]

Mas'alah-36:- Mahaarim ke saath khalwat jaaiz hai ya'ni donoñ ek makaan mein tanha ho sakte hain. Magar razaa'ee bahen aur saas ke saath tanhaai jaaiz nahiñ jabke yeh jawaan hon. Yahi hukm 'aurat ki jawaan ladki ka hai jo doosre shauhar se hai. [Raddul-Muhtar; Durr-e-Mukhtar]

Chapter:- 13

Makaan Mein Jaane Ke Liye 'Ijaazat Lena

- **Qur`aani-Aayaat..... 119**
- **Ahaadees..... 120**
- **Masaail-e-Fiqhiyyah..... 122**

Makaan Meiñ Jaane Ke Liye

'Ijaazat Lena

Allah (عزوجل) Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٢٤) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٢٩)

[Surah-24, Aayat-27-29]

“Aye imaan walo! apne gharoñ ke siwa doosre gharoñ meiñ daakhil na ho jab tak ‘ijaazat na le lo aur ghar waloñ par salaam na karlo, yeh tumhare liye behtar hai taake tum naseehat pakdo aur agar un gharoñ meiñ kisi ko na pao to andar na jao jab tak tumheñ ‘ijaazat na mile aur agar tum se kaha jaye ke laut jao to wapas chale aao, yeh tumhare liye ziyada paakeeza hai, aur jo kuch tum karte ho **Allah (عزوجل)** usko jaanta hai, isme tum par koi gunaaah nahiñ ke aise gharoñ ke andar chale jao jinme koi rehta nahiñ hai aur unme tumhara saamaan hai aur **Allah (عزوجل)** jaanta hai jo tum zaahir karte ho aur jisko chhupaate ho.”

Aur Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوَرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ۚ طَوْفُونَ عَلَيْكُمْ بِعُضُكُمْ عَلَى بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

[Surah-24, Aayat-58-59]

“Aye imaan walo! chahiye ke tum se izn leñ woh jinke tum maalik ho (ghulaam) aur woh jo tum mein abhi jawaani ko na pahunche teen waqt namaaz subah se pehle aur jab tum apne kapde utaar rakhte ho dopaher ko aur namaaz-e-‘isha ke baa’d yeh teen waqt tumhaari sharm ke haiñ, in teen ke ‘alaawa kuch gunaaah nahiñ tum par, na unpar, tumhare paas aamad-o-raft rakhte haiñ baaz-baaz ke paas. Yunhi Allah (عزوجل) tumhare liye aayatein bayaan karta hai aur Allah (عزوجل) ‘ilm-o-hikmat wala hai aur jab tum mein ke ladke jawaani ko pahunch jayein to woh bhi izn maangein jaise unke aglon ne izn maanga. Yunhi Allah (عزوجل) tumhare liye apni aayatein bayaan karta hai aur Allah (عزوجل) ‘ilm va hikmat wala hai.”

Hadees-01:- Saheeh Bukhari va Muslim mein Abu Sa’eed Khudri (رضي الله عنه) se marvi hai, ke Abu Moosa Ash’ari (رضي الله عنه) hamaare paas aaye aur yeh kaha ke Hazrat ‘Umar (رضي الله عنه) ne mujhe bulaaya tha. Maine unke darwaaze par ja kar teen baar salaam kiya, jab jawaab nahiñ mila to main wapas chala aaya. Ab Hazrat ‘Umar (رضي الله عنه) farmate haiñ ke: tum kyun nahiñ aaye?. Maine kaha ke: main aaya tha aur darwaaze par 3 baar salaam kiya jab jawaab nahiñ mila to wapas gaya aur Rasoolullah (ﷺ) ne mujh se farmaya hai ke jab koi shakhs teen baar ‘ijaazat maange aur jawaab na mile to wapas jaye. Hazrat ‘Umar (رضي الله عنه) yeh farmate haiñ ke gawaah laao ke Huzoor (ﷺ) ne aisa farmaya hai. Abu Sa’eed Khudri (رضي الله عنه) kehte haiñ maine ja kar gawaahi di.

Hadees-02:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, kehte haiñ ke Rasoolullah (ﷺ) ke saath main makaan mein gaya, Huzoor (ﷺ) ko pyaale mein doodh mila aur farmaya: “Abu-Hurairah! Ashaab-e-Suffa ke paas jao unhein bula laao.” (taake unko doodh diya jaye) main unhein bula laya, woh aaye aur ‘ijaazat talab ki, Huzoor (ﷺ) ne ‘ijaazat di tab woh makaan ke andar daakhil huye.

Hadees-03:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke Rasoolullah (ﷺ) ne farmaya: “Jab koi shakhs bulaaya jaye aur usi bulaane waale ke saath hi aaye to yahi (bulaana) uske liye ‘ijaazat hai.” Ya’ni is soorat mein ‘ijaazat haasil karne ki zaroorat nahiñ hai aur ek riwaayat mein hai ke: “Aadmi bhejna hi ‘ijaazat hai.”

Yeh hukm us waqt hai ke fauran aaye aur qaraain (koi aur 'alaamat, zariye) se ma'loom ho ke saahib-e-khaana intizaar mein hai, makaan mein parda ho chuka hai to 'ijazat lene ki zaroorat nahi aur agar der mein aaye to 'ijazat haasil kare, jaisa ke Ashaab-e-Suffa ne kiya tha.

Hadees-04:- Tirmizi va Abu-Dawood ne Kaldah Bin Hambal se riwaayat ki, kehte hai ke Safwan Bin Umayya ne mujhe **Nabi-e-Kareem** (ﷺ) ke paas bheja tha main baghair salaam kiye aur baghair 'ijazat andar chala gaya. **Huzoor** (ﷺ) ne farmaya: "Bahar jao aur yeh kaho: **السَّلَامُ عَلَيْكُمْ أَذْخُلُ** kya andar aa jaaun.

Hadees-05:- Imaam Maalik ne 'Ata Bin Yasaar (رضي الله عنه) se riwaayat ki, kehte hai ke ek shakhs ne **Rasoolullah** (ﷺ) se daryaaft kiya ke: kya main apni maa ke paas jaaun to us se bhi 'ijazat lun. **Huzoor** (ﷺ) ne farmaya: Haañ. Unhon ne kaha: main to uske saath usi makaan mein rehta hi hun. **Huzoor** (ﷺ) ne farmaya: 'Ijazat le kar uske paas jao. Unhon ne kaha: main uski khidmat karta hun ya'ni baar-baar aana jaana hota hai, phir 'ijazat ki kya zaroorat hai?. **Rasoolullah** (ﷺ) ne farmaya ke: "Ijazat le kar jao, kya tum yeh pasand karte ho ke use barhana dekho?. 'Arz ki: nahiñ. Farmaya: To 'ijazat haasil karo."

Hadees-06:- Baihaqi ne Shua'bul Imaan mein Jaabir (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: "Jo shakhs 'ijazat talab karne se pehle salaam na kare, use 'ijazat na do."

Hadees-07:- Abu-Dawood ne 'Abdullah Bin Busr (رضي الله عنه) se riwaayat ki, kehte hai jab **Rasoolullah** (ﷺ) kisi ke darwaaze par tashreef le jaate to darwaaze ke saamne nahiñ khade hote the balke dahne ya baayein hat kar khade hote aur yeh farmate: "Assalaamu-Alaikum, Assalaamu-Alaikum". Aur iski wajah yeh thi ke us zamaane mein darwaazon par parde nahiñ hote the.

Hadees-08:- Tirmizi ne Saubaan (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Kisi shakhs ko yeh halaal nahiñ ke doosre ke ghar mein baghair 'ijazat haasil kiye nazar kare aur agar nazar karli to daakhil hi ho

gaya aur yeh na kare ke kisi qaum ki 'imaamat kare aur khaas apne liye du'a kare, unke liye na kare aur aisa kiya to unki khayaanat ki."

Hadees-09:- Imaam-Ahmad va Nasaa'i ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo kisi ke ghar mein baghair 'ijaazat liye jhaanke aur unhoñ ne uski aankh phod di to na diyat hai na qisaas (ya'ni aankh phodne ke badle mein na maal diya jayega, na badle mein uski aankh phodi jayegi)."

Hadees-10:- Tirmizi ne Abu-Zar (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jisne 'ijaazat se qabl (pehle) parda hata kar makaan ke andar nazar ki, usne aisa kaam kiya jo uske liye halaal na tha aur agar kisi ne uski aankh phod di to us par kuch nahiñ aur agar koi shakhs aise darwaaze par gaya jis par parda nahiñ aur uski nazar ghar waale ki 'aurat par pad gayi (ya'ni bila-qasd) to uski khataa nahiñ khataa ghar-waloñ ki hai." (Ke unhoñ ne darwaaze par parda kyun nahiñ latkaya).

Masaail-e-Fiqhiyyah:-

Mas'alah-01:- Jab koi shakhs doosre ke makaan par jaye, to pehle andar aane ki 'ijaazat haasil kare phir jab andar jaye to pehle salaam kare, uske baa'd baat-cheet shuru' kare aur agar jiske paas gaya hai woh baahar hai to 'ijaazat ki zaroorat nahiñ salaam kare uske baa'd kalaam (baat-cheet) shuru' kare. [Khaaniya]

Mas'alah-02:- Kisi ke darwaaze par ja kar aawaaz di usne kaha kaun? To uske jawaab mein yeh na kahe ke: main jaisa ke bahut se log main keh kar jawaab dete haiñ is jawaab ko **Huzoor-e-Aqdas** (ﷺ) ne na-pasand farmaya. Balke jawaab mein apna naam zikr kare kyun ke main ka lafz to har shakhs apne ko keh sakta hai yeh jawaab hi kab hua.

Mas'alah-03:- Agar tumne 'ijaazat maangi aur saahib-e-khaana ne 'ijaazat na di to us se naaraaz na ho, apne dil mein kudoorat (naaraazgi) na laao, khushi-khushi wahañ se wapas aao. Ho sakta hai usko us waqt tumse milne ki fursat na ho kisi zaroori kaam mein mashgool ho.

Mas'alah-04:- Agar aise makaan mein jaana ho ke usme koi na ho to yeh kaho:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Farishte is salaam ka jawaab denge. [Raddul-Muhtaar]

Ya is tarah kahe:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

Kyūn ke **Huzoor-e-Aqdas** (ﷺ) ki rooh-e-mubaarak musalmanoñ ke gharoñ mein tashreef farma hai.

Mas'alah-05:- Aane waale ne salaam nahiñ kiya aur baat-cheet shuru' kardi to use ikhtiyaar hai, ke uski baat ka jawaab na de ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jisne salaam se qabl (pehle) kalaam kiya, uski baat ka jawaab na do." [Raddul-Muhtaar]

Mas'alah-06:- Aane ke waqt bhi salaam kare aur jaate waqt bhi yahañ tak ke donoñ ke darmiyaan mein agar deewaar ya darakht haail (aad) ho jaye, jab bhi salaam kare. [Raddul-Muhtaar]

Chapter:- 14

Salaam Ka Bayaan

- **Qur'aani-Aayaat va Ahaadees..... 125**
- **Masaail-e-Fiqhiyyah..... 130**

Salaam Ka Bayaan:-

Allah-Ta'ala Farmata Hai:-

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (٨٦)

[Surah-4, Aayat-86]

“Jab tumko koi kisi lafz se salaam kare to tum us se behtar lafz jawaab mein kaho ya wahi keh do, be-shak Allah (عزوجل) har cheez par hisaab lene wala hai.”

Aur Farmata Hai:-

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (٦١)

[Surah-24, Aayat-61]

“Jab tum gharon mein jao to apnon ko salaam karo, Allah (عزوجل) ki taraf se tahiyyat hai mubaarak paakeeza.”

Hadees-01:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke Rasoolullah (ﷺ) ne farmaya ke: Allah-Ta'ala ne Aadam (عليه السلام) ko unki soorat par paida farmaya, unka qad (lambai) 60 haath ka tha, jab paida kiya yeh farmaya ke: un farishton ke paas jao aur salaam karo aur suno ke woh tumhein kya jawaab dete hain, jo kuch woh tahiyyat (salaam) karein wahi tumhaari aur tumhaari zurriyyat ki tahiyyat hai. Hazrat Aadam (عليه السلام) ne unke paas ja kar اَلْسَّلَامُ عَلَيْكُمْ kaha, unhon ne jawaab mein kaha: اَلْسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. Huzoor (ﷺ) ne farmaya ke: jawaab mein Malaaikeh ne اَلْسَّلَامُ عَلَيْكَ ziyada kiya. Huzoor (ﷺ) ne farmaya: jo shakhs jannat mein jayega woh Aadam (عليه السلام) ki soorat par hoga aur saath haath lamba hoga. Aadam (عليه السلام) ke baad logon ki khilqat (lambai) kam hoti gayi yahan tak ke ab. (Bahut chhote qad ka insaan hota hai).

Hadees-02:- Saheeh Bukhari va Muslim mein ‘Abdullah Bin ‘Amr رضي الله تعالى عنه se riwaayat hai, ke ek shakhs ne Rasoolullah (ﷺ) se daryaaft kiya ke

islaam ki kaunsi cheez sab se acchi hai. **Huzoor** (ﷺ) ne farmaya: "Khaana khilao aur jisko pehchaante ho aur nahiñ pehchaante sab ko salaam karo."

Hadees-03:- Nasaa'i ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Ek momin ke doosre momin par 6 haq haiñ. [1].Jab woh bimaar ho to 'iyaadat kare aur [2].Jab woh mar jaye to uske janaaze mein haazir ho aur [3].Jab woh bulaaye to ijaabat kare ya'ni haazir ho aur [4].Jab us se mile to salaam kare aur [5].Jab chheenke to jawaab de aur [6].Haazir va ghaaib uski khair-khwaahi kare."

Hadees-04:- Tirmizi va Daarmi ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Muslim ke muslim par 6 huqooq haiñ, maa'roof ke saath [1].Jab us se mile to salaam kare aur [2].Jab woh bulaaye ijaabat kare aur [3].Jab chheenke yeh jawaab de aur [4].Jab bimaar ho 'iyaadat kare aur [5].Jab woh mar jaye uske janaaze ke saath jaye aur [6].Jo cheez apne liye pasand kare, uske liye pasand kare."

Hadees-05:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jannat mein tum nahiñ jaoge, jab tak imaan na laao aur tum momin nahiñ hoge jab tak aapas mein muhabbat na karo. Kya tumhein aisi cheez na bataaun ke jab tum use karo to aapas mein muhabbat karne lagoge, woh yeh hai ke aapas mein salaam ko phailao."

Hadees-06:- Imaam-Ahmad va Tirmizi va Abu-Dawood, Abu Umaamah (رضي الله عنه) se riwaayat karte haiñ, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs pehle salaam kare woh Rahmat-e-Ilaahi ka ziyada mustahiq hai."

Hadees-07:- Baihaqi ne Shua'bul Imaan mein 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs pehle salaam karta hai, woh takabbur se bari hai."

Hadees-08:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Jab koi shakhs apne bhai se mile to use salaam kare phir un donoñ ke darmiyaan darakht ya deewaar ya patthar haail (aad) ho jaye aur phir mulaqaat ho to phir salaam kare."

Hadees-09:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Bete jab ghar waloñ ke paas jao to unheñ salaam karo, tum par tumhare ghar waloñ par iski barkat hogi."

Hadees-10:- Tirmizi ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Salaam baat-cheet karne se pehle hai."

Hadees-11:- Tirmizi ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Salaam ko kalaam se pehle hona chahiye aur kisi ko khaane ke liye na bulao, jab tak woh salaam na karle."

Hadees-12:- Ibn-Al-Najjaar ne Hazrat 'Umar (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Suwaal se pehle salaam hai, jo shakhs salaam se pehle suwaal kare, use jawaab na do."

Hadees-13:- Tirmizi va Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jab kisi majlis tak koi pahunche to salaam kare, phir agar wahañ baithna ho to baith jaye phir jab wahañ se uthe salaam kare, kyuñ ke pehli martaba ka salaam pichhli martaba ke salaam se ziyada behtar nahiñ hai." Ya'ni jaise woh sunnat hai, yeh bhi sunnat hai.

Hadees-14:- Imaam-Maalik va Baihaqi ne Shua'bul Imaan mein Tufail Bin Abi Bin Kaa'b se riwaayat ki, ke yeh subah ko Ibn-e-'Umar رضي الله تعالى عنهما ke paas jaate to woh unko apne saath baazaar le jaate. Woh ghatiya cheezoñ ke bechne waale aur kisi bechne waale aur miskeen ya kisi ke saamne se guzarte sab ko salaam karte. Tufail kehte haiñ ke ek din main 'Abdullah Bin 'Umar رضي الله تعالى عنهما ke paas aaya, unhoñ ne baazaar chalne ko kaha, maine kaha, aap baazaar ja kar kya karenge na to aap wahañ khade hote haiñ, na saude ke muta'alliq kuch daryaaft karte haiñ, na kisi cheez ka nirkh (daam) chukaate haiñ aur na baazaar ki majlisoñ mein baithte haiñ? yahiñ baithe baateiñ kijiye ya'ni hadeeseiñ sunaiye. Unhoñ ne farmaya: "Ham salaam karne ke liye baazaar jaate haiñ ke jo milega, use salaam karenge."

Hadees-15:- Imaam-Ahmad va Baihaqi ne Shua'bul Imaan mein Jaabir (رضي الله عنه) se riwaayat ki ke ek din **Nabi-e-Kareem** (ﷺ) ki khidmat mein ek shakhs haazir hua aur yeh 'arz ki ke fulaañ shakhs ke mere baagh mein kuch phal

haiñ, unki wajah se mujhe takleef hai. **Huzoor** (ﷺ) ne aadmi bhej kar use bulaaya aur yeh farmaya ke: apne phaloñ ko beach daalo. Usne kaha: nahiñ bechunga. **Huzoor** (ﷺ) ne farmaya: hibah kardo. Usne kaha: nahiñ. **Huzoor** (ﷺ) ne farmaya: isko jannat ke phal ke 'ewaz bech do. Usne kaha: nahiñ. **Huzoor** (ﷺ) ne farmaya: "Tujh se badh kar bakheel maine nahiñ dekha, magar woh shakhs jo salaam karne mein bukhla karta hai."

Hadees-16:- Baihaqi ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, ke farmaya: "Jama'at kahiñ se guzri aur usme se ek ne salaam kar liya yeh kaafi hai aur jo log baithe haiñ, unme se ek ne jawaab de diya yeh kaafi hai." Ya'ni sab par jawaab dena zaroori nahiñ.

Hadees-17:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Sawaar paidal ko salaam kare aur chalne wala baithe huye ko salaam kare aur thode aadmi ziyada aadmiyon ko salaam karein." Ya'ni ek taraf ziyada hon aur doosri taraf kam to salaam woh log karein jo kam haiñ. Bukhari ki doosri riwaayat inhiñ se yeh hai ke: "Chhota bade ko salaam kare aur guzarne wala baithe huye ko aur thode ziyada ko."

Hadees-18:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) bacchoñ ke saamne se guzre aur bacchoñ ko salaam kiya.

Hadees-19:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Yahood va nasaarah ko ibtida'an salaam na karo aur jab tum unse raaste mein milo to unko tang raaste ki taraf muztar (majboor) karo."

Hadees-20:- Saheeh Bukhari va Muslim mein Usaamah Bin Zaid رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ek majlis par guzre, jisme musalman aur mushrikeen but-parast aur yahood sab hi the, **Huzoor** (ﷺ) ne salaam kiya. Ya'ni musalmanoñ ki niyyat se.

Hadees-21:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab yahood tumko salaam

karte haiñ to yeh kehte haiñ السام عليك (As Saamu 'Alaik) to tum iske jawaab mein وعليك (Wa 'Alaika) kaho ya'ni وعليك السلام (Wa 'Alaikas Salaam) na kaho."

Saam (سام) ke maa'na maut haiñ woh log haqeeqatan salaam nahiñ karte, balke muslim ke jald mar jaane ki du'a karte haiñ. Isi ki misl Anas (رضي الله عنه) se bhi marvi hai, ke: "Ahl-e-Kitaab salaam karein to unke jawaab mein وعليك (Wa 'Alaikum) keh do."

Hadees-22:- Saheeh Bukhari va Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Raastoñ mein baithne se bacho. Logoñ ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) Hamein raaste mein baithne se chaara nahiñ, ham wahañ aapas mein baat-cheet karte haiñ. Farmaya: jab tum nahiñ maante aur baithna hi chaahte ho to raaste ka haq ada karo. Logoñ ne 'arz ki: raaste ka haq kya hai?. Farmaya ke: "Nazar neechi rakhna aur aziyyat ko door karna aur salaam ka jawaab dena aur acchi baat ka hukm karna aur buri baatoñ se mana' karna." Doosri riwaayat mein hai aur raasta bataana. Ek aur riwaayat mein hai faryaad karne waale ki faryaad sunna aur bhoole huye ko hidaayat karna.

Hadees-23:- Sharh-us-Sunnah mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Raastoñ ke baithne mein bhalaai nahiñ hai, magar uske liye jo raasta bataaye aur salaam ka jawaab de aur nazar neechi rakhe aur bojh laadhne par madad kare."

Hadees-24:- Tirmizi va Abu-Dawood ne 'Imraan Bin Hussain (رضي الله عنه) se riwaayat ki, ke ek shakhs **Nabi-e-Kareem** (ﷺ) ki khidmat mein aaya aur السَّلَامُ عَلَيْكُمْ kaha. **Huzoor** (ﷺ) ne use jawaab diya woh baith gaya. **Huzoor** (ﷺ) ne irshaad farmaya: iske liye 10 ya'ni 10 nekiyaañ haiñ. Phir doosra aaya aur السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ kaha. **Huzoor** (ﷺ) ne jawaab diya woh baith gaya. Irshaad farmaya: iske liye 20. Phir teesra shakhs aaya aur السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ kaha usko jawaab diya aur yeh bhi baith gaya **Huzoor** (ﷺ) ne farmaya: "Is ke liye 30." Aur Mu'aaz Bin Anas (رضي الله عنه) ki riwaayat mein hai, ke phir ek shakhs aaya usne kaha السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. **Huzoor** (ﷺ) ne farmaya: "Is ke liye 40." Aur fazaail isi tarah hote haiñ ya'ni jitna kaam ziyada hoga sawaab bhi badhta jayega.

Hadees-25:- Tirmizi mein Ba-Riwaayate 'Amr Bin Shu'aib 'An Abihi 'An Jaddihi hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs hamaare ghair ke saath tashabbuh (ya'ni mushaabahat) kare, woh ham mein se nahiñ. Yahood-o-Nasaarah ke saath tashabbuh na karo, yahudiyoñ ka salaam ungliyoñ ke ishaare se hai aur nasaarah ka salaam hatheliyoñ ke ishaare se hai."

Hadees-26:- Abu-Dawood va Tirmizi ne Abu-Jurai (رضي الله عنه) se riwaayat ki, kehte haiñ: maine **Huzoor** (ﷺ) ki khidmat mein haazir ho kar yeh kaha: Alaikas-Salaam **Ya Rasoolallah** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ). Maine do martaba kaha. **Huzoor** (ﷺ) ne farmaya: "عليك السلام ('Alaikas-Salaam) na kaho, عليك السلام murde ki tahiyyat hai, السلام عليك (As Salaamu 'Alaik) kaha karo."

Masaail-e-Fiqhiyyah:-

Salaam karne mein yeh niyyat ho ke uski 'izzat va aabru aur maal sab kuch uski hifaazat mein hai, in cheezoñ se ta'aaruz karna (ya'ni chhodna) haraam hai. [Raddul-Muhtaar]

Mas'alah-01:- Sirf usi ko salaam na kare jisko pehchaanta ho, balke har musalman ko salaam kare chaahe pehchaanta ho ya na pehchaanta ho. Balke baaz Sahaaba-e-Kiraam isi iraade se baazaar jaate the ke kasrat se log milenge aur ziyada salaam karne ka mauqa' milega.

Mas'alah-02:- Isme ikhtilaaf hai ke afzal kya hai salaam karna ya jawaab dena kisi ne kaha jawaab dena afzal hai kyun ke salaam karna sunnat hai aur jawaab dena waajib. Baaz ne kaha ke salaam karna afzal hai ke isme tawaazu' (aajizi) hai jawaab to sabhi de dete haiñ magar salaam karne mein baaz martaba baaz log kasr-e-shaan (apni shaan ke khilaaf) samajhte haiñ. [Aalamgiri]

Mas'alah-03:- Ek shakhs ko salaam kare to uske liye bhi lafz jama' hona chahiye ya'ni السَّلَامُ عَلَيْكُمْ kahe aur jawaab dene wala bhi وَعَلَيْكُمْ السَّلَام kahe bajaaye عَلَيْكُمْ , عَلَيْكَ ('Alaikum, 'Alaika) na kahe aur 2 ya 2 se ziyada ko salaam kare jab bhi عَلَيْكُمْ kahe aur behtar yeh hai ke salaam mein rahmat va barkat ka bhi zikr kare ya'ni السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ kahe aur jawaab dene wala bhi wahi kahe بَرَكَاتُهُ (Barakaatuh) par salaam ka khaatima hota hai. Iske baa'd aur alfaaz ziyada karne ki zaroorat nahiñ. [Aalamgiri]

Mas'alah-04:- Jawaab mein واو (waw) hona ya'ni وَعَلَيْكُمُ السَّلَامُ kehna behtar hai aur agar sirf عَلَيْكُمُ السَّلَامُ baghair واو (waw) kaha yeh bhi ho sakta hai aur agar jawaab mein usne bhi wahi السَّلَامُ عَلَيْكُم keh diya to us se bhi jawaab ho jayega. [Aalamgiri]

Mas'alah-05:- Agarche سَلَامٌ عَلَيْكُم bhi salaam hai magar yeh lafz shi'yoñ mein is tarah jaari hai ke uske kehne se sunne waale ka zahen fauran uski taraf muntaqil hota hai, ke yeh shakhs shi'ah hai, lihaaza is se bachna zaroori hai.

Mas'alah-06:- Salaam ka jawaab fauran dena waajib hai, bila-'uzr taakheer ki to gunaah-gaar hua aur yeh gunaah jawaab dene se dafa' na hoga, balke tauba karni hogi. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-07:- Jin logoñ ko isne salaam kiya unme se kisi ne jawaab na diya, balke kisi aur ne jo us majlis se khaarij (baahar) tha jawaab diya to yeh jawaab ahl-e-majlis ki taraf se nahiñ hua ya'ni woh log bari-uz-zimma na huye. [Raddul-Muhtaar]

Mas'alah-08:- Ek jama'at doosri jama'at ke paas aayi aur kisi ne salaam na kiya to sab ne sunnat ko tark kiya, sab par ilzaam hai (ya'ni sab gunahgaar honge) aur agar unme se ek ne salaam kar liya to sab bari ho gaye aur afzal yeh hai ke sab hi salaam kareñ. Yunhi agar unme se kisi ne jawaab na diya to sab gunaah-gaar huye aur agar ek ne jawaab de diya to sab bari ho gaye aur afzal yeh hai ke sab jawaab deñ. [Aalamgiri]

Mas'alah-09:- Ek shakhs majlis mein aaya aur usne salaam kiya ahl-e-majlis par jawaab dena waajib hai aur dubaara phir salaam kiya to jawaab dena waajib nahiñ. Majlis mein aakar kisi ne السلام عليك (As Salaamu 'Alaika) kaha ya'ni segha-e-waahid (ek aadmi ke liye isti'maal karne wala lafz) bola aur kisi ek shakhs ne jawaab de diya to jawaab ho gaya khaas usko jawaab dena waajib nahiñ jiski taraf usne ishaara kiya hai. Haañ agar usne kisi shakhs ka naam le kar salaam kiya ke fulaañ saahib السلام عليك (As Salaamu 'Alaika) to khaas us shakhs ko jawaab dena hoga, doosre ka jawaab uske jawaab ke qaaim maqaam nahiñ hoga. [Khaaniya; Aalamgiri]

Mas'alah-10:- Ahl-e-Majlis par salaam kiya unme se kisi na-baaligh 'aaqil ('aql-mand) ne jawaab de diya to yeh jawaab kaafi hai aur budhiya ne jawaab diya, yeh jawaab bhi ho gaya. Jawaan 'aurat ya majnoon ya na-samajh bacche ne jawaab diya, yeh na kaafi hai. [Durr-e-Mukhtar]

Mas'alah-11:- Saail ne darwaaze par aakar salaam kiya uska jawaab dena waajib nahiñ. Kachahri mein qaazi jab ijlaas kar raha ho, usko salaam kiya gaya qaazi par jawaab dena waajib nahiñ. Log khaana kha rahe hon us waqt koi aaya to salaam na kare, haan agar yeh bhooka hai aur jaanta hai ke ise woh log khaane mein shareek kar lenge to salaam karle. [Khaniya; Bazaazia] Yeh us waqt hai ke khaane waale ke muh mein luqma hai aur woh chaba raha hai ke us waqt woh jawaab dene se 'aajiz hai aur abhi khaane ke liye baitha hi hai ya kha chuka hai to salaam kar sakta hai ke ab woh 'aajiz nahiñ. [Raddul-Muhtaar]

Mas'alah-12:- Ek shakhs shaher se aa raha hai doosra dihaat se, donoñ mein kaun salaam kare? baaz ne kaha shahri dihaati ko salaam kare aur baaz 'Ulama farmate haiñ dihaati shahri ko salaam kare. Ek shakhs baitha hua hai, doosra yahan se guzra to yeh guzarne wala baithe huye ko salaam kare aur chhota bade ko salaam kare aur sawaar paidal ko salaam kare aur thode ziyada ko salaam karein, ek shakhs peeche se aaya, yeh aage waale ko salaam kare. [Bazaazia; Aalamgiri]

Mas'alah-13:- Mard aur 'aurat ki mulaqaat ho to mard 'aurat ko salaam kare aur agar 'aurat ajnabiya ne mard ko salaam kiya aur woh boodhi ho to is tarah jawaab de ke woh bhi sune aur woh jawaan ho to is tarah jawaab de ke woh na sune. [Khaaniya]

Mas'alah-14:- Jab apne ghar mein jaye to ghar waloñ ko salaam kare bacchoñ ke saamne guzre to un bacchoñ ko salaam kare. [Aalamgiri]

Mas'alah-15:- Kuffaar ko salaam na kare aur woh salaam karein to jawaab de sakta hai magar jawaab mein sirf عَلَيْهِمْ kahe agar aisi jagah guzarna ho jahan muslim va kaafir donoñ hon to السَّلَامُ عَلَيْهِمْ kahe aur musalmanoñ par salaam ka iraada kare aur yeh bhi ho sakta hai, ke السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى kahe.

[Aalamgiri]

Mas'alah-16:- Kaafir ko agar haajat ki wajah se salaam kiya, maslan salaam na karne mein us se andesha hai to harj nahiin aur ba-qasd-e-ta'zeem kaafir ko hargiz-hargiz salaam na kare ke kaafir ki ta'zeem kufr hai. [Durr-e-Mukhtar]

Mas'alah-17:- Salaam is liye hai ke mulaqaat karne ko jo shakhs aaye woh salaam kare ke zaair (visitor) aur mulaqaat karne wale ki yeh tahiyyat hai (ya'ni unke haq mein salaamti ki du'a dena hai). Lihaaza jo shakhs masjid mein aaya aur haazireen-e-masjid tilawat-e-qur'aan va tasbeeh va durood mein mashgool haiin ya intizaar-e-namaaz mein baithe haiin to salaam na kare ke yeh salaam ka waqt nahiin. Isi waaste Fuqaha yeh farmate haiin ke unko ikhtiyaar hai ke jawaab dein ya na dein. Haañ agar koi shakhs masjid mein is liye baitha hai ke log uske paas mulaqaat ko aayein, to aane wale salaam karein. [Aalamgiri]

Mas'alah-18:- Koi shakhs tilawat mein mashgool hai ya dars va tadrees ya 'ilmi guftugu ya sabaq ki takraar mein hai to usko salaam na kare. Isi tarah azaan va iqamat va khutba-e-jumu'ah va 'edain ke waqt salaam na kare. Sab log 'ilmi guftugu kar rahe hon ya ek shakhs bol raha hai baqi sun rahe hon, donoñ sooraton mein salaam na kare, maslan 'Aalim waa'z keh raha hai ya deeni mas'alah par taqreer kar raha hai aur haazireen sun rahe haiin, aane wala shakhs chupke se aakar baith jaye salaam na kare. [Aalamgiri]

Mas'alah-19:- 'Aalim-e-Deen ta'leem-e-'ilm-e-deen mein mashgool hai, taalib-e-'ilm aaya to salaam na kare aur salaam kiya to us par jawaab dena waajib nahiin. [Aalamgiri] Aur yeh bhi ho sakta hai ke agarche woh padha na raha ho salaam ka jawaab dena waajib nahiin, kyun ke yeh uski mulaqaat ko nahiin aaya hai ke uske liye salaam karna masnoon (sunnat) ho, balke padhne ke liye aaya hai, jis tarah qaazi ke paas jo log ijlaas mein jaate haiin woh milne ko nahiin jaate balke apne muqaddama ke liye jaate haiin.

Mas'alah-20:- Jo shakhs zikr mein mashgool ho uske paas koi shakhs aaya to salaam na kare aur kiya to zaakir (zikr karne wale) par jawaab waajib nahiin. [Aalamgiri]

Mas'alah-21:- Jo shakhs pashaab pakhaana pher raha hai ya kabootar uda raha hai ya gaa raha hai ya hammaam ya ghushl-khaane mein nanga naha raha hai, usko salaam na kiya jaye aur us par jawaab dena waajib nahiin.

[Aalamgiri] Peshaab ke baa'd dhela le kar istinja sukhaane ke liye thahelte haiñ, yeh bhi usi hukm mein hai ke peshaab kar raha hai.

Mas'alah-22:- Jo shakhs 'alaaniya fisq karta ho use salaam na kare, kisi ke pados mein fussaag (faasiq) rehte haiñ magar unse yeh agar sakhti barat-ta hai to woh isko ziyada pareshaan karenge aur narmi karta hai unse salaam-kalaam jaari rakhta hai to woh eezaa pahunchane se baaz rehte haiñ, to unke saath zaahiri taur par mel-jol rakhne mein yeh ma'zoor hai. [Aalamgiri]

Mas'alah-23:- Jo log shatranj khel rahe hon unko salaam kiya jaye ya na kiya jaye, jo 'Ulama salaam karne ko jaaiz farmate haiñ, woh yeh kehte haiñ ke salaam is maqsad se kare ke utni der tak ke woh jawaab denge, khel se baaz rahenge. Yeh salaam unko maa'siyat (gunaahon) se bachaane ke liye hai, agarche itni hi der tak sahi. Jo farmate haiñ ke salaam karna na-jaaiz hai unka maqsad zajr-o-taubeekh (daant-phatkaar) hai ke isme unki tazleel (zillat) hai. [Aalamgiri]

Mas'alah-24:- Kisi se keh diya ke fulaan ko mera salaam keh dena us par salaam pahunchana waajib hai aur jab usne salaam pahunchaya to jawaab yun de ke pehle us pahunchane waale ko uske baa'd usko jisne salaam bheja hai ya'ni yeh kahe وَعَلَيْكَ وَعَلَيْهِ السَّلَام. [Aalamgiri]

Yeh salaam pahunchana us waqt waajib hai jab usne iska iltizaam kar liya ho ya'ni keh diya ho ke haañ tumhara salaam keh dunga ke us waqt yeh salaam uske paas amaanat hai jo uska haqdaar hai usko dena hi hoga warna yeh ba-manzila-e-wadee'at hai ke us par yeh laazim nahiñ ke salaam pahunchane wahan jaye. Isi tarah Haajiyoñ se log yeh keh dete haiñ ke **Huzoor-e-Aqdas** (ﷺ) ke darbaar mein mera salaam 'arz kar dena yeh salaam bhi pahunchana waajib hai. [Raddul-Muhtaar]

Mas'alah-25:- Khat mein salaam likha hota hai uska bhi jawaab dena waajib hai aur yahan jawaab do tarah hota hai, ek yeh ke zubaan se jawaab de, doosri soorat yeh hai ke salaam ka jawaab likh kar bheje. [Raddul-Muhtaar; Durr-e-Mukhtar] Magar chunke jawaab-e-salaam fauran dena waajib hai jaisa ke upar mazkoor hua to agar fauran tahreeri jawaab na ho jaisa ke umooman yahi hota hai ke khat ka jawaab fauran hi nahiñ likha jaata khwaah-ma-khwaah

kuch der hoti hai to zubaan se jawaab fauran de de, taake taakheer se gunaaah na ho. Isi wajah se Allama Sayed Ahmad Tahtaawi ne is jagah farmaya **وَالنَّاسُ عَنْهُ غَافِلُونَ**. Ya'ni log is se ghaafil haiñ.

Aa'la-Hazrat Qibla (قدس سره) jab khat padha karte to khat mein jo **السَّلَامُ عَلَيْكُمْ** likha hota hai uska jawaab zubaan se dekar baa'd ka mazmoon padhte.

Mas'alah-26:- Salaam ki meem (م) ko saakin kaha ya'ni **سَلَامُ عَلَيْكُمْ**, jaisa ke aksar jaahil isi tarah kehte haiñ ya **سَلَامُ عَلَيْكُمْ** meem ke pesh ke saath kaha, in donoñ sooratoñ mein jawaab waajib nahiñ ke yeh masnoon salaam nahiñ.

[Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-27:- Ibtidaa'an kisi ne yeh kaha **عَلَيْكَ السَّلَام** ya **عَلَيْكُمْ السَّلَام**, to iska jawaab nahiñ. Hadees mein farmaya ke: "Yeh murdoñ ki tahiyyat hai."

Mas'alah-28:- Salaam itni aawaaz se kahe ke jisko salaam kiya hai woh sun le aur agar itni aawaaz na ho to jawaab dena waajib nahiñ, jawaab-e-salaam mein bhi itni aawaaz ho ke salaam karne wala sun le aur itna aahista kaha ke woh sun na saka to waajib saaqit na hua aur agar woh behra hai to uske saamne hont ko jumbish de ke uski samajh mein aajaye ke jawaab de diya. Chheenk ke jawaab ka bhi yahi hukm hai. [Bazaazia]

Mas'alah-29:- Ungli ya hatheli se salaam karna mamnu' hai. Hadees mein farmaya ke: "Ungliyoñ se salaam karna Yahudiyoñ ka tareeqa hai aur hatheli se ishaara karna Nasaarah ka."

Mas'alah-30:- Baaz log salaam ke jawaab mein haath ya sar se ishaara kar dete haiñ, balke baaz sirf aankhoñ ke ishaara se jawaab dete haiñ yuñ jawaab nahiñ hua, unko muh se jawaab dena waajib hai.

Mas'alah-31:- Baaz log salaam karte waqt jhuk bhi jaate haiñ, yeh jhukna agar had-e-ruku' tak ho to haraam hai aur is se kam ho to makrooh hai.

Mas'alah-32:- Is zamaane mein kayi tarah ke salaam logoñ ne ijaad kar liye haiñ. Inme sab se bura yeh hai jo baaz log kehte haiñ Bandagi-'Arz yeh lafz hargiz na kaha jaye. Baaz log Aadaab-'Arz kehte haiñ, agarche isme itni buraai nahiñ magar sunnat ke khilaaf hai. Baaz log Tasleem ya

Tasleemaat-‘Arz kehte haiñ, isko salaam kaha ja sakta hai ke yeh salaam hi ke maa’ne mein hai.

Baaz kehte haiñ salaam. Isko bhi salaam kaha ja sakta hai Qur’aan-e-Majeed mein hai ke Malaaikah jab Ibraheem (عليه السلام) ki khidmat mein haazir huye. فَقَالُوا سَلَامًا [Surah-11, Aayat-69] unhoñ ne aakar salaam kaha, iske jawaab mein Hazrat Ibraheem (عليه السلام) ne bhi salaam kaha ya’ni agar kisi ne kaha salaam to salaam keh dene se jawaab ho jayega.

Baaz log is qism ke haiñ ke woh khud to kya salaam karenge, agar unko salaam kiya jaata hai to bigadte haiñ, kehte haiñ ke kya hamein baraabar ka samajh liya hai, ya’ni koi ghareeb aadmi salaam masnoon kare to woh apni kasr-e-shaan (apni be-‘izzati) samajhte haiñ.

Aur baaz yeh chaahte haiñ ke unhein Aadaab-‘Arz kaha jaye ya jhuk kar haath se ishaara kiya jaye aur baaz yahan tak be-baak haiñ ke yeh kehte haiñ, kya hamein dhunaa (rui duh ne wala) jolaaha (kapda bun ne wala) muqarrar kar rakha hai? Allah-Ta’ala unko hidaayat de aur unki aankhein khole.

Mas’alah-33:- Kisi ke naam ke saath عليه السلام kehna yeh Ambiya va Malaaikah عليهم السلام ke saath khaas hai, maslan Moosa عليه السلام, ‘Isa عليه السلام, Jibreel عليه السلام, Nabi aur Farishte ke siwa kisi doosre ke naam ke saath yun na kaha jaye.

Mas’alah-34:- Aksar jagah yeh tareeqa hai ke chhota jab bade ko salaam karta hai to woh jawaab mein kehta hai: “Jeete Raho”. Yeh salaam ka jawaab nahiñ hai, balke yeh jawaab jaahiliyyat mein kuffaar diya karte the. Woh kehte the حياك الله (Hayyaakallaah). Islaam ne yeh bataaya ke jawaab mein وَعَلَيْكُمْ السَّلَام kaha jaye.

Chapter:- 15

Musaafaha Va Mu'aanaqa Va Bosa Va Qiyaam Ka Bayaan

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Musaafaha Va Mu'aanaqa Va Bosa

Va Qiyaam Ka Bayaan:-

Hadees-01:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah ne Baraa Bin 'Aazib (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Jab 2 musalman mil kar musaafaha karte haiñ to juda hone se pehle hi unki maghfirat ho jaati hai." Aur Abu-Dawood ki riwaayat mein hai," Jab do musalman milein aur musaafaha karein aur **Allah** (عزوجل) ki hamd karein aur istighfaar karein to donoñ ki maghfirat ho jayegi."

Hadees-02:- Baihaqi ne Shua'bul Imaan mein Baraa Bin 'Aazib (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs dopaher se pehle 4-raka'tein (ya'ni namaaz-e-chaasht) padhe to goya usne shab-e-qadr mein padhin aur 2 musalman musaafaha karein to koi gunaaah baaqi na rahega, magar jhad jayega."

Hadees-03:- Saheeh Bukhari mein Qataadah se riwaayat hai, kehte haiñ maine Anas (رضي الله عنه) se daryaaft kiya kya Ashaab-e-Rasoolullah (رضي الله عنه) mein musaafaha ka dastoor tha?. Kaha: "Haañ."

Hadees-04:- Imaam-Maalik ne Ata Khurasaani se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Aapas mein musaafaha karo, dil ki kapat jaati rahegi (ya'ni keena khatm ho jayega) aur baaham (aapas mein) hadiya karo, muhabbat paida hogi aur 'adaawat nikal jayegi."

Hadees-05:- Imaam-Ahmad ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab 2 musalmanoñ ne mulaaqaat ki aur ek ne doosre ka haath pakad liya (musaafaha kiya) to **Allah-Ta'ala** ke zimme mein yeh haq hai ke unki du'a ko haazir karde aur haath juda na hone payenge ke unki maghfirat ho jayegi aur jo log jama' ho kar **Allah-Ta'ala** ka zikr karte haiñ aur siwa raza-e-ilaahi ke unka koi maqsad nahiñ hai to aasmaan se munaadi nida deta hai ke khade ho jao! tumhaari maghfirat ho gayi, tumhare gunaahton ko nekiyon se badal diya gaya."

Hadees-06:- Tabraani ne Salman (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Musalman jab apne musalman bhai se mile aur haath pakde (musaafaha kare) to un donoñ ke gunaah aise girte haiñ jaise tez aandhi ke din mein khushk (sookhe) darakht ke patte aur unke gunaah bakhsh diye jaate haiñ, agarche samundar ki jhaag baraabar hoñ.”

Hadees-07:- Ibn-Al-Najjaar ne Ibn-e-‘Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo musalman apne bhai se musaafaha kare aur kisi ke dil mein doosre se ‘adaawat na ho to haath juda hone se pehle **Allah-Ta’ala** donoñ ke guzashta (pichhle) gunaahon ko bakhsh dega aur jo shakhs apne bhai ki taraf nazar-e-muhabbat se dekhe, uske dil ya seene mein adaawat na ho to nigaah lautne se pehle donoñ ke guzashta gunaah bakhsh diye jayenge.”

Hadees-08:- Imaam-Ahmad va Tirmizi ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Mareez ki poori ‘iyaadat yeh hai ke uski peshaani ya haath par haath rakh kar poochhe ke mizaaj kaisa hai aur poori tahiyyat (aadaab) yeh hai ke musaafaha kiya jaye.”

Hadees-09:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki, ke ek shakhs ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Koi shakhs apne bhai ya dost se mulaqaat kare to kya uske liye jhuk jaye?. Farmaya: “Nahiñ.” Usne kaha: to kya us se chipat jaye aur bosa le?. Farmaya: “Nahiñ.” Usne kaha: to kya uska haath pakad kar musaafaha kare?. Farmaya: “Haañ.”

Hadees-10:- Abu-Dawood ne riwaayat ki, ke ek shakhs ne Abu-Zar (رضي الله عنه) se poocha, kya tum log jab **Huzoor** (ﷺ) se milte the to **Huzoor** (ﷺ) tum se musaafaha karte the?. Unhon ne kaha: maine jab kabhi mulaqaat ki **Huzoor** (ﷺ) ne musaafaha kiya. Ek din **Huzoor** (ﷺ) ne aadmi bheja, main ghara par maujood na tha, jab aaya to mujhe muttala’ (aagah) kiya gaya main haazir hua, us waqt **Huzoor** (ﷺ) takht par the, mujhe chipta liya to yeh khoob hi accha tha, khoob accha.

Hadees-11:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, kehte haiñ main **Rasoolullah** (ﷺ) ke saath Hazrat Faatima رضي الله تعالى عنها ke

ghar gaya. **Huzoor** (ﷺ) ne Hazrat Hasan (رضي الله عنه) ko daryaaft kiya, ke woh yahañ haiñ? Thodi der baa'd woh daudte huye aaye aur **Huzoor** (ﷺ) ne unheñ gale lagaaya aur woh bhi chipat gaye. Phir farmaya: "Aye **Allah** (عزوجل)! Maiñ ise mehboob rakhta huñ tu bhi ise mehboob rakh aur use mehboob bana le jo ise mehboob rakhe."

Hadees-12:- Imaam-Ahmad ne Ya'la (رضي الله عنه) se riwaayat ki, kehte haiñ: Hazrat Hasan va Hussain رضي الله تعالى عنهما daud kar **Rasoolullah** (ﷺ) ki khidmat mein aaye **Huzoor** (ﷺ) ne unheñ chipta liya aur farmaya: "Aulaad bukhla aur buzdili ka sabab hoti hai."

Hadees-13:- Tirmizi ne Umm-ul-Momineen 'Aaisha رضي الله تعالى عنها se riwaayat ki, ke Zaid Bin Harisa (رضي الله عنه) jab madinah mein aaye **Huzoor** (ﷺ) mere makaan mein tashreef farma the. Unhon ne aakar darwaaza khat-khataya, **Huzoor** (ﷺ) kapda ghaseet-te huye barhana ya'ni baghair chaadar odhe huye chal diye. Wallaah! maine kabhi iske pehle **Huzoor** (ﷺ) ko barhana ya'ni baghair chaadar odhe kisi ke paas jaate nahin dekha tha aur na uske baa'd kabhi is tarah dekha. **Huzoor** (ﷺ) ne unheñ gale lagaya aur bosa diya.

Hadees-14:- Abu-Dawood ne Usaid Bin Huzair (رضي الله عنه) se riwaayat ki, ke ek Ansaari shakhs jinki tabee'at mein mizaah (dil-lagi) tha, woh baatein kar rahe the aur logon ko hansa rahe the. **Nabi-e-Kareem** (ﷺ) ne ek lakdi se unki kamar mein kooncha diya. Unhon ne **Huzoor** (ﷺ) se 'arz ki: mujhe iska badla dijiye. **Huzoor** (ﷺ) ne farmaya: badla le lo. Unhon ne kaha: **Huzoor** (ﷺ) qamees pehne huye haiñ, mere badan par qamees nahin hai. **Huzoor** (ﷺ) ne qamees hata di, woh chipat gaye aur pehlu ko bosa diya aur yeh kaha ke mera maqsad yahi tha. (badla lena maqsood na tha)

Hadees-15:- Abu-Dawood va Baihaqi ne 'Aamir Sha'bi se mursalan riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne Ja'far Bin Abi Taalib (رضي الله عنه) ka istiqbaal kiya aur unse mu'aanaqa farmaya aur donoñ aankhon ke darmiyaan mein bosa diya.

Hadees-16:- Abu-Dawood ne Zaari' (رضي الله عنه) se riwaayat ki, ke jab qabeela-e-'abdul-qais ka wafd (safeer ki jama'at) **Huzoor** (ﷺ) ki khidmat mein aaya

tha, yeh bhi us wafd mein the, yeh kehte haiñ jab ham madinah mein pahunchte, apni manzilon se jaldi-jaldi **Huzoor** (ﷺ) ki khidmat mein haazir hote aur **Huzoor** (ﷺ) ke dast-e-mubaarak aur paa-e-mubaarak ko bosa dete.

Hadees-17:- Abu-Dawood ne Umm-ul-Momineen 'Aaisha رضى الله تعالى عنها se riwaayat ki, ke Hazrat Faatima رضى الله تعالى عنها jab **Huzoor** (ﷺ) ki khidmat mein haazir hotiñ to **Huzoor** (ﷺ) unki taraf khade ho jaate aur unka haath pakadte aur unko bosa dete phir apni jagah bithaate aur jab **Huzoor** (ﷺ) unke yahañ tashreef le jaate to woh khadi ho jaatiñ aur **Huzoor** (ﷺ) ka haath pakad letiñ aur bosa detiñ aur apni jagah par bithaatiñ.

Hadees-18:- Abu-Dawood ne Baraa (رضي الله عنه) se riwaayat ki, ke jab Abu-Bakr Siddiq (رضي الله عنه) shuru'-shuru' madinah mein aaye the main unke saath unke yahañ gaya. Hazrat-e-'Aaisha رضى الله تعالى عنها bukhaar mein leti hui theñ, Hazrat Abu-Bakr unke paas gaye aur poocha beti kaisi ho aur unke rukhsaar par bosa diya.

Hadees-19:- Tirmizi ne Safwan Bin 'Assaal (رضي الله عنه) se riwaayat ki, ke 2 yahoodi **Huzoor** (ﷺ) ki khidmat mein haazir huye aur yeh suwaal kiya ke khuli hui 9 nishaaniyaañ kya haiñ?. **Huzoor** (ﷺ) ne farmaya: [1].Allah (عزوجل) ke saath kisi ko shareek na karo. [2].Aur chori na karo. [3].Aur zina na karo. [4].Aur jis jaan ko Allah (عزوجل) ne haraam kiya hai use na-haq qatl na karo. [5].Aur jo jurm se bari ho (be-gunaah ho) use baadshah ke paas qatl ke liye na le jao. [6].Aur jaadu na karo. [7].Aur sood na khaao. [8].Aur 'afeefa (paak daaman 'aurat) par zina ki tohmat na dharo. (Aur ladaayi ke din muh pher kar na bhago aur khaas tum yahoodi hafte (saturday) ke muta'alliq had se tajaawuz na karo (had se ziyada na guzro).” Jab **Huzoor** (ﷺ) ne yeh farmaya to unhoñ ne **Huzoor** (ﷺ) ke haathoñ aur qadmoñ ko bosa diya.

Hadees-20:- Abu-Dawood ne 'Abdullah Bin 'Umar رضى الله تعالى عنهما se riwaayat ki kehte haiñ ke ham **Huzoor** (ﷺ) ke qareeb gaye aur haath ko bosa diya.

Hadees-21:- Saheeh Bukhari va Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se marvi, ke jab Bani Quraiza (yahudiyoñ ke ek qabeele ka naam) apne qila' se Saa'd Bin Mu'aaz (رضي الله عنه) ke hukm par utre **Huzoor** (ﷺ) ne Saa'd (رضي الله عنه) ke

paas aadmi bheja aur woh wahañ se qareeb mein the. Jab masjid ke qareeb aagaye, **Huzoor** (ﷺ) ne Ansar se farmaya: "Apne sardaar ke paas uth kar jao."

Hadees-22:- Baihaqi ne Shua'bul Imaan mein Abu-Hurairah (رضي الله عنه) se riwaayat ki kehte haiñ ke **Rasoolullah** (ﷺ) masjid mein baith kar ham se baatein karte jab **Huzoor** (ﷺ) khade hote ham bhi khade ho jaate aur itni der khade rehte ke **Huzoor** (ﷺ) ko dekh lete ke baaz azwaaj-e-mutahharaat ke makaan mein tashreef le gaye.

Hadees-23:- Tirmizi va Abu-Dawood ne Muawiya (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Jiski yeh khushi ho ke log meri ta'zeem ke liye khade rahein, woh apna thikaana jahannam mein banaaye."

Hadees-24:- Abu-Dawood ne Abu Umaamah (رضي الله عنه) se riwaayat ki, kehte haiñ ke **Rasoolullah** (ﷺ) 'asa par tek laga kar baahar tashreef laye. Ham **Huzoor** (ﷺ) ke liye khade ho gaye. Irshaad farmaya: "Is tarah na khade hua karo jaise 'ajami khade hua karte haiñ ke unme ka baaz baaz doosre ki ta'zeem kiya karta hai." Ya'ni 'ajmiyon ka khade hone mein jo tareeqa hai woh qabeeh va mazmoom (bura aur na-pasandeeda) hai, is tarah khade hone ki mumaana'at hai, woh yeh hai ke umara (ameer) baithe huye hote haiñ aur kuch log bar-wajhe ta'zeem unke qareeb khade rehte haiñ. Doosri soorat 'adam-jawaaz (na-jaaiz hone) ki woh hai ke woh khud pasand karta ho ke mere liye log khade hua karein aur koi khada na ho to bura maane jaisa ke hindustan mein ab bhi bahut jagah riwaaj hai ke ameeron, raeeson, zameendaaron ke liye unki ri'aaya khadi hoti hai, na khadi ho to zad-o-kob (maar-peet) tak naubat aati hai. Aise hi mutakabbireen va mutajabbireen ke muta'alliq Muawiya (رضي الله عنه) wali hadees mein wa'eed aayi hai aur agar unki taraf se yeh na ho balke yeh khada hone wala isko mustahiq-e-ta'zeem samajh kar sawaab ke liye khada hota hai ya tawaazu' (aajizi-inkisaari) ke taur par kisi ke liye khada hota hai to yeh na-jaaiz nahiñ balke mustahab hai.

Mas'alah-01:- Musaafaha sunnat hai aur iska suboot tawaatur se hai aur ahaadees mein iski badi fazeelat aayi hai. Ek hadees yeh hai ke: "Jisne apne musalman bhai se musaafaha kiya aur haath ko harkat di, uske tamaam gunaah gir jayenge." Jitni baar mulaqaat ho har baar musaafaha karna mustahab hai. Mutlaqan musaafaha ka jawaaz yeh batata hai ke namaaz-e-fajr va 'asr ke baa'd jo aksar jagah musaafaha karne ka musalmanoñ mein riwaaj hai yeh bhi jaaiz hai aur baaz kitaaboñ mein jo isko bid'at kaha gaya, us se muraad bid'at-e-hasana hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Jis tarah fajr va 'asr ke baa'd musaafaha karna jaaiz hai doosri namaazon ke baa'd bhi musaafaha karna jaaiz hai, kyun ke 'asl musaafaha karna jaaiz hai to kisi waqt bhi kiya jaye jaaiz hi hai, jab tak shara'-e-mutahhar se mumaana'at (mana') saabit na ho. [Raddul-Muhtaar]

Mas'alah-03:- Musaafaha yeh hai ke ek shakhs apni hatheli doosre ki hatheli se milaaye, faqat ungliyon ke choone ka naam musaafaha nahiñ hai. Sunnat yeh hai ke donoñ haathoñ se musaafaha kiya jaye aur donoñ ke haathoñ ke maa-bain kapda waghaira koi cheez haail (aad) na ho. [Raddul-Muhtaar]

Mas'alah-04:- Musaafaha ka ek tareeqa woh hai jo Bukhari-Shareef waghaira mein 'Abdullah Bin Mas'ood (رضي الله عنه) se marvi hai, ke: "**Huzoor-e-Aqdas (ﷺ)** ka dast-e-mubaarak unke donoñ haathoñ ke darmiyaan mein tha." Ya'ni har ek ka ek haath doosre ke donoñ haathoñ ke darmiyaan mein ho. Doosra tareeqa jisko baaz Fuqaha ne bayaan kiya aur iski nisbat bhi woh kehte haiñ ke hadees se saabit hai, woh yeh ke har ek apna dahna haath doosre ke dahne se aur baayaan baayein se milaaye aur angootha ko dabaaye ke angootha mein ek rag hai ke uske pakadne se muhabbat paida hoti hai.

Mas'alah-05:- Musaafaha masnoon yeh hai ke jab do musalman baaham (aapas mein) milein to pehle salaam kiya jaye uske baa'd musaafaha karein. Rukhsat ke waqt bhi 'umooman musaafaha karte haiñ, iske masnoon hone ki tasreeh nazar-e-faqeer se nahiñ guzri. Magar asl musaafaha ka jawaaz (jaaiz hona) hadees se saabit hai to isko bhi jaaiz hi samjha jayega.

Mas'alah-06:- Mu'aanaqa karna (ya'ni gale milna) bhi jaaiz hai jabke khauf-e-fitna aur andesha-e-shahwat na ho. Chahiye ke jis se mu'aanaqa kiya jaye

woh sirf tahband ya faqat paajaama pehne huye na ho, balke kurta ya achkan bhi pehne ho ya chaadar odhe ho ya'ni kapda haail (aad) ho. [Zail'i] Hadees se saabit hai ke **Rasoolullah** (ﷺ) ne mu'aanaqa kiya.

Mas'alah-07:- Baa'd namaaz-e-'edin musalmanoñ meñ mu'aanaqa ka riwaaj hai aur yeh bhi izhaar-e-khushi ka ek tareeqa hai. Yeh mu'aanaqa bhi jaaiz hai, jabke mahall-e-fitna (fitne ki jagah) na ho maslan: amrad khoobsurat se mu'aanaqa karna ke yeh mahall-e-fitna hai.

(Note:- Amrad ya'ni woh ladka ya mard jisko dekhne ya chhune se shahwat paida hoti hai).

Mas'alah-08:- Bosa dena agar ba-shahwat ho to na-jaaiz hai aur ikraam va ta'zeem ke liye ho to ho sakta hai. Peshaani par bosa bhi inhiñ sharaa'it ke saath jaaiz hai. Hazrat Abu-Bakr Siddiq (رضي الله عنه) ne **Huzoor-e-Aqdas** (ﷺ) ki donoñ aankhoñ ke darmiyaan ko bosa diya. Aur Sahaaba va Taaba'een رضي الله تعالى عنهم اجمعين se bhi bosa dena saabit hai.

Mas'alah-09:- Baaz log musaafaha karne ke baa'd khud apna haath choom liya karte haiñ yeh makrooh hai, aisa nahiñ karna chahiye. [Zail'i]

(Note:- Lekin agar husool-e-barkat ke liye apna haath choom liya to karaahat nahiñ jaisa ke Aa'la-Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ farmate haiñ: agar kisi se musaafaha kiya phir barkat ke liye apna haath choom liya to mumaana'at (mana') ki koi wajah nahiñ hai jabke jis se haath milaaye woh un hastiyoñ se ho jinse barkat haasil ki jaati hai).

Mas'alah-10:- 'Aalim-e-Deen aur baadshah-e-'aadil ke haath ko bosa dena jaaiz hai, balke uske qadam choomna bhi jaaiz hai. Balke agar kisi ne 'Aalim-e-Deen se yeh khwaahish ki ke aap apna haath ya qadam mujhe dijiye ke maiñ bosa duñ to uske kehne ke mutaabiq woh 'Aalim apna haath paañ bosa ke liye uski taraf badha sakta hai. [Durr-e-Mukhtar]

Mas'alah-11:- 'Aurat ne 'aurat ke muh ya rukhsaar ko ba-waqt-e-mulaaqaat ya ba-waqt-e-rukhsat bosa diya, yeh makrooh hai. [Durr-e-Mukhtar]

Mas'alah-12:- 'Aalim ya kisi bade ke saamne zameen ko bosa dena haraam hai. Jisne aisa kiya aur jo is par raazi hua, donoñ gunaah-gaar huye. [Zail'i]

Mas'alah-13:- Bosa ki 6 qismein haiñ:

[01].Bosa-e-rahmat, jaise waalidain ka aulaad ko bosa dena.

[02].Bosa-e-shafqat, jaise aulaad ka waalidain ko bosa dena.

[03].Bosa-e-muhabbat, jaise ek shakhs apne bhai ki peshaani ko bosa de.

[04].Bosa-e-tahiyyat, jaise ba-waqt mulaaqaat ek muslim doosre muslim ko bosa de.

[05].Bosa-e-shahwat, jaise mard 'aurat ko bosa de aur

[06].Ek qism bosa-e-diyaanat hai, jaise Hajr-e-Aswad ka bosa. [Zail'i]

Mas'alah-14:- Mus'haf ya'ni Qur'aan-e-Majeed ko bosa dena bhi Sahaaba-e-Kiraam ke fe'l se saabit hai, Hazrat 'Umar (رضي الله عنه) rozaana subah ko bosa dete the aur kehte yeh mere Rab ka 'ahd aur uski kitaab hai aur Hazrat 'Usmaan (رضي الله عنه) bhi Mus'haf ko bosa dete aur chehre se mass karte. [Durr-e-Mukhtar]

Mas'alah-15:- Sajdah-e-Tahiyyat ya'ni mulaaqaat ke waqt ba-taur-e-ikraam kisi ko sajda karna haraam hai aur agar ba-qasd-e-'ibaadat ho to sajda karne wala kaafir hai ke ghair-e-khuda ki 'ibaadat kufr hai. [Raddul-Muhtaar]

Mas'alah-16:- Baadshah ko bar-wajh-e-tahiyyat sajda karna ya uske saamne zameen ko bosa dena kufr nahiñ, magar yeh shakhs gunaah-gaar huwa aur agar 'ibaadat ke taur par sajda kiya to kufr hai. 'Aalim ke paas aane wala bhi agar zameen ko bosa de, yeh bhi na-jaaiz va gunaah hai, karne wala aur us par raazi hone wala donoñ gunaah-gaar haiñ. [Aalamgiri]

Mas'alah-17:- Mulaaqaat ke waqt jhukna mana' hai. [Aalamgiri] Ya'ni itna jhukna ke hadd-e-ruku' (ruku' ki hadd) tak ho jaye.

Mas'alah-18:- Aane waale ki ta'zeem ke liye khada hona jaaiz balke mandoob hai, jabke aise ki ta'zeem ke liye khada ho jo mustahiq-e-ta'zeem hai, maslan: 'Aalim-e-Deen ki ta'zeem ko khada hona. Koi shakhs masjid mein baitha hai ya Qur'aan-e-Majeed padh raha hai aur aisa shakhs aagaya jiski ta'zeem karni chahiye to is haalat mein bhi ta'zeem ko khada ho sakta hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-19:- Jo shakhs yeh pasand karta ho ke log mere liye khade hon uski yeh baat na-pasand va mazmoom (bura) hai. [Raddul-Muhtaar] Ahaadees mein isi qiyaam ki (ya'ni is tarah khade hone ki) mazammat hai ya is qiyaam ko bura bataaya gaya hai, jo a'aajim mein murawwaj hai (ya'ni jinki zubaan 'arabi na ho unme riwaaj hai) ke salaateen baithe hote hain aur uske aas-paas ta'zeem ke taur par log khade rehte hain. Aane waale ke liye khada hona is qiyaam-e-mamnu' (jis qiyaam se mana' kiya gaya hai) mein daakhil nahi. Qiyaam-e-Milaad-Shareef ki mumaana'at (mana' hone) par in Ahaadees se daleel lana jahaalat hai.

Mas'alah-20:- Jahan yeh andesha ho ke ta'zeem ke liye agar khada na hua to uske dil mein bughz-o-'adaawat paida hoga, khusoosan aisi jagah jahan qiyaam ka riwaaj hai to qiyaam karna chahiye taake ek muslim ko bughz-o-'adaawat se bachaaya jaye. [Raddul-Muhtaar]

Chapter:- 16

Chheenk Aur Jamaahi Ka Bayaan

- Ahaadees..... 148
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Chheenk Aur Jamaahi Ka Bayaan:-

Hadees-01:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Allah-Ta’ala ko chheenk pasand hai aur jamaahi na-pasand hai. Jab koi shakhs chheenke aur اَلْحَمْدُ لِلّٰهِ (Alhamdulillah) kahe to jo musalman isko sune us par yeh haq hai ke يَرْحَمُكَ اللّٰهُ (Yarhamukallah) kahe aur jamaahi shaitaan ki taraf se hai, jab kisi ko jamaahi aaye to jahañ tak ho sake, use dafa’ kare kyun ke jab jamaahi leta hai to shaitaan hansta hai.” Ya’ni khush hota hai kyun ke yeh kasl (susti) aur ghaflat ki daleel hai, aisi cheez ko shaitaan pasand karta hai aur Saheeh-Muslim ki riwaayat mein hai ke: “Jab woh (ha) kehta hai shaitaan hansta hai.”

Hadees-02:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab kisi ko chheenk aaye to اَلْحَمْدُ لِلّٰهِ (Alhamdulillah) kahe aur uska bhai ya saath wala يَرْحَمُكَ اللّٰهُ (Yarhamukallah) kahe jab yeh يَرْحَمُكَ اللّٰهُ keh le to chheenkne wala uske jawaab mein yeh kahe: يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ بِاَكْمُ.” Tirmizi aur Daarmi ki riwaayat mein Abu-Ayub (رضي الله عنه) se hai, ke jab chheenk aaye to yeh kahe: اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ (Alhamdulillah ‘Ala Kulli Haal).

Hadees-03:- Tabraani ne ‘Abdullah Bin Mas’ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab kisi ko chheenk aaye to اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (Alhamdulillah Rabbil-‘Aalameen) kahe.”

Hadees-04:- Tabraani Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat karte haiñ ke **Huzoor** (ﷺ) ne farmaya: “Jab kisi ko chheenk aaye aur woh اَلْحَمْدُ لِلّٰهِ (Alhamdulillah) kahe to farishte kehte haiñ: رَبِّ الْعَالَمِيْنَ (Rabbil-‘Aalameen) aur agar woh رَبِّ الْعَالَمِيْنَ kehta hai to farishte kehte haiñ: رَحِمَكَ اللّٰهُ.”

Hadees-05:- Tirmizi ne Naafe’ se riwaayat ki, ke ek shakhs ko Ibn-e-‘Umar رضي الله تعالى عنهما ke paas chheenk aayi. Usne kaha: اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ. Ibn-e-‘Umar ne farmaya: yeh to maiñ bhi kehta huñ ke اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ magar

iske kehne ki yeh jagah nahiñ. **Rasoolullah** (ﷺ) ne hameiñ yeh ta'leem nahiñ di, hameiñ yeh ta'leem di hai ke is mauqe' par **اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ** kaheñ.

Hadees-06:- Tirmizi va Abu-Dawood ne Hilaal Bin Yasaaf se riwaayat ki, kehte haiñ: ham Saalim Bin Ubaid ke paas the, ek shakhs ko chheenk aayi, usne kaha: **اَلْسَّلَامُ عَلَيْكُمْ**. Saalim ne kaha: **وَعَلَيْكَ وَعَلَىٰ اُمَمِكَ** use iska ranj hua. (ke mujhe aisa jawaab kyun diya). Abu-Dawood ki riwaayat mein hai, ke usne kaha: meri maa ka aap ne zikr na kiya hota. Na accha, na bura, to accha hota. Saalim ne kaha: maine wahi kaha jo **Rasoolullah** (ﷺ) ne farmaya tha. **Nabi-e-Kareem** (ﷺ) ke paas ek shakhs ko chheenk aayi, usne kaha: **اَلْسَّلَامُ عَلَيْكُمْ**. **Huzoor** (ﷺ) ne farmaya: **وَعَلَيْكَ وَعَلَىٰ اُمَمِكَ**. Jab kisi ko chheenk aaye to kahe **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ** aur jawaab dene wala kahe **يَرْحَمُكَ اللّٰهُ** (Yarhamukallah) aur woh kahe **يَغْفِرُ اللّٰهُ لِي وَلَكُمْ**.

Hadees-07:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se riwaayat hai, kehte haiñ ke **Nabi-e-Kareem** (ﷺ) ke paas 2 shakhsoñ ko chheenk aayi. Aap ne ek ko jawaab diya, doosre ko nahiñ diya. Usne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ) **Huzoor** (ﷺ) ne usko jawaab diya aur mujhe nahiñ diya. Irshaad farmaya: "Usne **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha aur tune nahiñ kaha."

Hadees-08:- Saheeh Muslim mein Abu Moosa (رضي الله عنه) se marvi, ke maine **Rasoolullah** (ﷺ) ko farmate suna hai ke: "Jab koi chheenke aur **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kahe to use jawaab do aur **اَلْحَمْدُ لِلّٰهِ** na kahe to use jawaab mat do."

Hadees-09:- Saheeh Muslim mein Salma Bin Akwa' (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ke paas ek shakhs ko chheenk aayi. **Huzoor** (ﷺ) ne uske jawaab mein **يَرْحَمُكَ اللّٰهُ** (Yarhamukallah) kaha, phir dubaara chheenk aayi to **Huzoor** (ﷺ) ne farmaya: "Ise zukaam ho gaya hai."

Aur Tirmizi ki riwaayat mein hai ke teesri martaba chheenk aayi tab **Huzoor** (ﷺ) ne aisa farmaya. Ya'ni jab baar-baar chheenk aaye to jawaab ki haajat nahiñ.

Hadees-10:- Tirmizi va Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ko chheenk aati to muh ko haath ya kapde se chhupa lete aur aawaaz ko past (dheemi) karte.

Hadees-11:- Saheeh Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se marvi, ke jab kisi ko jamaahi aaye to muh par haath rakh le kyun ke shaitaan muh mein ghus jaata hai.

Hadees-12:- Tabraani Ausat mein Anas (رضي الله عنه) se Raavi ke **Rasoolullah** (ﷺ) ne farmaya: "Sacchi-baat woh hai ke us waqt chheenk aajaye." Aur hakeem ki riwaayat Abu-Hurairah (رضي الله عنه) se yeh hai ke: "Jab koi baat ki jaye aur chheenk aajaye to woh haq hai." Aur Abu Nu'aim ki riwaayat inhi se hai, ke: "Du'a ke waqt chheenk aajaana saccha gawaah hai."

Hadees-13:- Baihaqi ne Shua'bul Imaan mein 'Ubaadah Bin Saamit va Shaddaad Bin Aus va Waasilah رضي الله تعالى عنهم se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab kisi ko dakaar ya chheenk aaye to aawaaz ko buland na kare ke shaitaan ko yeh baat pasand hai ke inme aawaaz buland ki jaye."

Mas'alah-01:- Chheenk ka jawaab dena waajib hai, jabke chheenkne wala **الْحَمْدُ لِلَّهِ** (Alhamdulillah) kahe aur uska jawaab bhi fauran dena aur is tarah jawaab dena ke woh sun le, waajib hai. Jis tarah salaam ke jawaab mein hai yahan bhi hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Chheenk ka jawaab ek martaba waajib hai, dubaara chheenk aayi aur usne **الْحَمْدُ لِلَّهِ** (Alhamdulillah) kaha to dubaara jawaab waajib nahi, balke mustahab hai. [Aalamgiri]

Mas'alah-03:- Jisko chheenk aaye use **الْحَمْدُ لِلَّهِ** (Alhamdulillah) kehna chahiye aur behtar yeh hai ke **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** kahe. Jab is ne **الْحَمْدُ لِلَّهِ** kaha to sunne waale par uska jawaab dena waajib ho gaya aur hamd na kare to jawaab nahi. Ek majlis mein kayi martaba kisi ko chheenk aayi to sirf teen baar tak jawaab dena hai, uske baa'd use ikhtiyaar hai ke jawaab de ya na de.

[Bazaazia]

Mas'alah-04:- Jisko chheenk aaye woh yeh kahe **اَلْحَمْدُ لِلّٰهِ عَلٰى** ya **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ** aur iske jawaab mein doosra shakhs yun kahe **يَرْحَمُكَ اللّٰهُ** phir chheenkne wala yeh kahe **يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ** ya yeh kahe **يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ بِالْكُم** iske siwa doosri baat na kahe. [Aalamgiri]

(Note:- **يَرْحَمُكَ اللّٰهُ** Tarjamah: **Allah** (عزوجل) tujh par rahm farmaye. **يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ** : **Allah** (عزوجل) hamaari aur tumhaari maghfirat farmaye. **يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ بِالْكُم** : **Allah** (عزوجل) tumhein hidaayat de aur tumhaari islaah farmaaye).

Mas'alah-05:- 'Aurat ko chheenk aayi agar woh boodhi hai to mard uska jawaab de, agar jawaan hai to is tarah jawaab de ke woh na sune. Mard ko chheenk aayi aur 'aurat ne jawaab diya, agar jawaan hai to mard uska jawaab apne dil mein de aur boodhi hai to zor se jawaab de sakta hai. [Aalamgiri]

Mas'alah-06:- Khutba ke waqt kisi ko chheenk aayi to sunne wala usko jawaab na de. [Khaaniya]

Mas'alah-07:- Kaafir ko chheenk aayi aur usne **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha to jawaab mein **يَهْدِيْكَ اللّٰهُ** kaha jaye. [Raddul-Muhtaar]

Mas'alah-08:- Chheenkne waale ko chahiye ke zor se hamd kahe taake koi sune aur jawaab de. Chheenk ka jawaab baaz haazireen ne de diya to sab ki taraf se ho gaya aur behtar yeh hai ke sab haazireen jawaab den. [Raddul-Muhtaar]

Mas'alah-09:- Deewaar ke peeche kisi ko chheenk aayi aur usne **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha to sunne wala uska jawaab de. [Raddul-Muhtaar]

Mas'alah-10:- Chheenkne waale se pehle hi sunne waale ne **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha to ek hadees mein aaya hai ke yeh shakhs daanton aur kaanon ke dard aur tukhma (bad-hazmi) se mehfooz rahega. Aur ek hadees mein hai ke kamar ke dard se mehfooz rahega. [Raddul-Muhtaar]

Mas'alah-11:- Chheenk ke waqt sar jhukaale aur muh chhupaale aur aawaaz ko past kare, chheenk ki aawaaz buland karna himaaqat hai. [Raddul-Muhtaar]

Faaidah:- Hadees mein hai ke baat ke waqt chheenk aajaana shaahid-e-'adl hai (ya'ni is baat ki gawaahi hai ke woh baat sacchi hai).

Mas'alah-12:- Bahut log chheenk ko bad-faali khayaal karte haiñ, maslan kisi kaam ke liye ja raha hai aur kisi ko chheenk aagayi to samajhte haiñ ke ab woh kaam anjaam nahiñ payega, yeh jahaalat hai ke bad-faali koi cheez nahiñ aur aisi cheez ko bad-faali kehna jisko hadees mein shaahid-e-'adl farmaya, sakht ghalti hai.

Chapter:- 17

Khareed-o-Farokht Ka Bayaan

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Khareed-o-Farokht Ka Bayaan:-

(Note:- Khareed-o-Farokht ka tafseeli bayaan hissa-11 mein maujood hai).

Mas'alah-01:- Jab tak khareed-o-farokht ke masail ma'loom na hon ke kaunsi bai' jaaiz hai aur kaun na-jaaiz, us waqt tak tijaarat na kare. [Aalamgiri]

Mas'alah-02:- Insaan ke paakhaana ka bai' (sale) karna mamnu' hai, gobar ka bechna mamnu' nahi. Insaan ke paakhaane mein mitti ya raakh mil kar ghaalib ho jaye, jaise khaat (jo kheton mein daala jaata hai) mein mitti ka ghalba ho jaata hai to bai' bhi jaaiz hai aur usko kaam mein lana maslan khet mein daalna bhi jaaiz hai. [Hidaaya]

Mas'alah-03:- Yeh ma'loom hai ke yeh fulaan shakhs ki kaneez (laundi) hai aur doosra shakhs use bai' (sale) kar raha hai, yeh baai' (bechne wala) kehta hai ke usne mujhe bai' ka wakeel kiya hai ya us se maine khareed li hai ya usne mujhe hibah kardi hai (ya'ni tohfatan mujhe maalik bana diya) to usko khareedna aur us se wati (jima') karna jaaiz hai. Jabke woh shakhs siqah (mo'tabar) ho ya ghaalib gumaan yeh ho ke sach kehta hai aur agar ghaalib gumaan yeh hai ke woh is khabar mein jhoota hai to uske liye aisa karna jaaiz nahi aur agar usko khud iska 'ilm nahi ke yeh fulaan ki hai, magar us baai' hi ne bataaya ke yeh fulaan ki hai aur mujhe usne bai' ka wakeel kiya hai aur woh baai' siqah hai ya ghaalib gumaan yeh hai ke sach kehta hai to usko khareedna waghaira jaaiz hai. [Hidaaya] Isi tarah doosri ashiya (cheezon) ke muta'alliq yeh 'ilm hai ke fulaan ki hai aur bechne wala kehta hai ke usne mujhe bai' ka wakeel kiya hai ya maine khareed li hai ya usne hibah kardi hai, to usko khareedna aur us cheez se nafa' uthaana unhi sharaa'it ke saath jaaiz hai.

Mas'alah-04:- Jo shakhs cheez ko bai' (sale) kar raha hai usne yeh nahi bataaya ke yeh cheez mere paas is tarah aayi aur mushtari (khareedne wale) ko ma'loom hai ke yeh cheez fulaan ki hai, to jab tak ma'loom na ho jaye ke yeh cheez isko yun mili hai, use na khareede. Mushtari ko yeh nahi ma'loom hai ke cheez kisi doosre shakhs ki hai, to bechne wale se khareedna jaaiz hai ke uske qabze mein hona uski milk (qabze) ki daleel hai aur uska

mu'aariz (mukhaalif karne wala) paaya nahiñ gaya. Phir iski koi wajah nahiñ ke khwaah-ma-khwaah doosre ki milk ka tawahhum (gumaan) kiya jaye.

Haañ agar woh cheez aisi hai ke is jaise shakhs ki nahiñ ho sakti maslan: woh cheez besh-qeemat hai aur yeh shakhs aisa nahiñ ma'loom hota ke woh iski hogi ya jaahil ke paas kitaab hai aur uske baap-dada bhi 'Aalim na the ke use meeraas mein mili ho, to is soorat mein iski khareedaari se bachna chahiye aur iske bawajood usne khareed hi li to khareedna jaaiz hai, kyun ke khareedaar ne daleel-e-shara'ee par e'timaad karke khareeda hai ya'ni qabze ko milk ki daleel qaraar diya hai. [Hidaaya]

Mas'alah-05:- Mushtarak cheez mein jo iska hissa hai use na beche jab tak shareek ko muttala' (aagah) na karde, agar woh shareek khareed le fabiha (to theek) warna jiske haath chaahe bech daale, iska matlab yeh hai ke shareek ko muttala' (aagah) karna mustahab hai aur baghair muttala' kiye bechna makrooh hai yeh matlab nahiñ ke baghair ittila' bai' hi na-jaaiz hai.

[Aalamgiri]

Mas'alah-06:- Agar baazaar waale aise logoñ se maal khareedte haiñ, jinka ghaalib maal haraam hai aur inme sood aur 'uqood-e-faasida jaari haiñ, inse khareedne mein teen sooratein haiñ. Jis cheez ke muta'alliq gumaan-e-ghaalib yeh hai ke zulm ke taur par kisi ki cheez baazaar mein laa kar bech gaya, aisi cheez khareedi na jaye. Doosri soorat yeh hai ke maal-e-haraam bi-ainihi (hu-ba-hu waise hi) maujood hai magar maal-e-halaal mein is tarah mil gaya ke juda karna na-mumkin hai, is tarah mil jaane se iski milk ho gayi magar isko bhi khareedna na chahiye, jab tak baai' (bechne wala) is maalik ko 'ewaz (jurmaana) dekar raazi na karle aur agar khareed hi li to mushtari ki milk ho jayegi aur karaahat rahegi. Teesri soorat yeh hai ke ma'loom hai ke jisko ghasab (na-jaaiz qabza) kiya tha ya chori waghaira ka maal tha, woh bi-ainihi baaqi na raha to dukaan-daar se cheez khareedni jaaiz hai.

[Aalamgiri]

Mas'alah-07:- Taajir (businessman) apni tijaarat mein is tarah mashgool na ho ke faraaiz faut ho jayein, balke jab namaaz ka waqt aajaye to tijaarat chhod kar namaaz ko chala jaye. [Aalamgiri]

Mas'alah-08:- Najis kapde ko bech sakta hai, magar jab yeh gumaan ho ke khareedaar usme namaaz padhega to isko zaahir karde ke yeh kapda na-paak hai. [Aalamgiri]

Mas'alah-09:- Jitne mein cheez khareedi, baai' (bechne wale) ko us se kuch ziyada diya to jab tak yeh na keh de ke yeh ziyadati tumhare liye halaal hai, ya yeh ke maine tumhein maalik kar diya, us ziyadati ko lena jaaiz nahiin. [Aalamgiri] Khareedne ke baa'd bahut se log rookh (ya'ni kisi cheez ki khareedaari ke baa'd thodi si cheez jo muft mein milti hai) lete hain ke mabee' (bechi gayi cheez) jitni tay hui hai us se kuch ziyada lete hain baghair baai' ki raza-mandi ke yeh na-jaaiz hai aur rookh maangna bhi na chahiye ke yeh ek qism ka suwaal (bheek maangna) hai aur baghair haajat suwaal ki 'ijaazat nahiin.

Mas'alah-10:- Gosht ya machhli ya phal waghaira aisi cheez jo jald kharaab ho jaane wali hai kisi ke haath bechi aur mushtari (khareedaar) ghaaib ho gaya aur baai' (seller) ko andesha hai ke uske intizaar mein cheez kharaab ho jayegi, aisi soorat mein usko doosre ke haath bech sakta hai aur jisko aisa ma'loom hai, woh khareed sakta hai. [Aalamgiri]

Mas'alah-11:- Jo shakhs bimaar hai uska baap ya beta baghair uski 'ijaazat ke aisi cheezein khareed sakta hai jiski mareez ko haajat hai, maslan dawa waghaira. [Aalamgiri]

Mas'alah-12:- Acche, saaf gehun mein khaak dhool mila kar bechna na-jaaiz hai, agarche wahan milaane ki 'aadat ho. [Aalamgiri] Isi tarah doodh mein paani mila kar bechna na-jaaiz hai.

Mas'alah-13:- Jis jagah baazaar mein roti gosht ka nirkh (daam/price) muqarrar hai ke is hisaab se farokht (sale) hoti hai kisi ne khareedi baai' (bechne wala) ne kam di magar khareedaar ko us waqt yeh nahiin ma'loom huwa ke kam hai baa'd ko ma'loom hua to jo kuch kami hai wasool kar sakta hai jabke mushtari ko bhi nirkh (price) ma'loom hai aur agar khareedaar pardesi hai, wahan ka nahiin hai to roti mein jo kami hai, wasool kar sakta hai. Gosht mein jo kami hai, wasool nahiin kar sakta kyun ke roti ka nirkh (qeemat) qareeb-qareeb sab shehron mein yaksaañ hota hai aur gosht mein yeh baat nahiin. [Zail'i]

Mas'alah-14:- Lohe, peetal waghaira ki angoothi jiska pehenna mard-o-'aurat donoñ ke liye na-jaaiz hai, uska bechna makrooh hai. [Aalamgiri] Isi tarah afyoon waghaira jiska khaana na-jaaiz hai, aisoñ ke haath farokht (sale) karna jo khaate hoñ na-jaaiz hai ke isme gunaah par i'aanat (madad karna) hai.

Mas'alah-15:- Musalman ka kaafir par dain (qarz) hai, usne sharaab bech kar uske saman (paison) se dain ada kiya. Muslim ke 'ilm mein hai ke yeh rupiya sharaab ka saman hai, uska lena jaaiz hai kyun ke kaafir ka kaafir ke haath sharaab bechna jaaiz hai aur saman mein jo rupiya ise mila, woh jaaiz hai, lihaaza muslim apne dain mein le sakta hai aur muslim ne sharaab bechi to chunke yeh bai' na-jaaiz hai iska saman (paisa) bhi na-jaaiz hai, is rupiye ko dain mein lena na-jaaiz hai. [Durr-e-Mukhtar] Yahi hukm har aisi soorat mein hai jahan yeh ma'loom hai ke yeh maal bi-'ainihi khabees va haraam hai, to isko lena na-jaaiz hai, maslan ma'loom hai ke chori ya ghasab ka maal hai.

Mas'alah-16:- Randiyon ko naach-gaane ki jo ujrat mili hai yeh bhi khabees hai, jis kisi ko dain (qarz) ya kisi mutaalbe mein de uska lena na-jaaiz hai. Jis shakhs ne zulm ya rishwat ke taur par maal haasil kiya ho, marne ke baa'd uska maal wurasa (waariseen) ko na lena chahiye ke yeh maal haraam hai. Balke wurasa yeh karein ke agar ma'loom hai ke yeh maal fulaan ka hai to jis se mooris (wiraasat chhod kar marne wale) ne haasil kiya hai, use wapas de dein aur ma'loom na ho ke kis se liya hai to fuqara par tasadduq (sadduqah) kar dein ke aise maal ka yahi hukm hai. [Raddul-Muhtar]

Mas'alah-17:- Pansaari ko rupiya dete hain aur yeh keh dete hain ke yeh rupiya saude (khareede jaane wale cheezon) mein kat-ta rahega ya dete waqt yeh shart na ho ke saude mein kat jayega, magar ma'loom hai ke yunhi kiya jayega, to is tarah rupiya dena mamnu' hai ke is qarz se yeh nafa' hua, ke iske paas rahne mein uske zaaye' hone ka ehtimaal (andesha) tha, ab yeh ehtimaal jaata raha aur qarz se nafa' uthaana, na-jaaiz hai. [Durr-e-Mukhtar]

Mas'alah-18:- Ehtikaar mamnu' hai. Ehtikaar ke yeh maa'na hain ke khaane ki cheez ko is liye rokna ke giraañ (mehengi) hone par farokht (sale) karega. Ahaadees mein is baare mein sakht wa'eedein aayi hain.

Ek hadees mein yeh hai: “40 roz tak ehtikaar karega, **Allah-Ta'ala** usko juzaam (leprosy) va iflaas (ghareebi) mein muftala karega.” Doosri hadees mein yeh hai ke: “Woh **Allah** (عزوجل) se bari aur **Allah** (عزوجل) us se bari.”

Teesri Hadees yeh hai ke: “Us par **Allah** (عزوجل) aur farishton aur tamaam aadmiyon ki la'nat, **Allah-Ta'ala** na uske nafl qubool karega na farz.”

Ehtikaar insaan ke khaane ki cheezon mein bhi hota hai, maslan anaaj aur angoor badaam waghaira aur jaanwaron ke chaare mein bhi hota hai jaise ghaas, bhoosa. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-19:- Ehtikaar wahiñ kehlaayega jabke iska ghalla rokna wahañ walon ke liye muzir ho ya'ni iski wajah se giraani (mehangai) ho jaye ya yeh soorat ho ke saara ghalla isi ke qabze mein hai, iske rokne se qahat padne ka andesha hai, doosri jagah ghalla dastiyaab (haasil) na hoga. [Hidaaya]

Mas'alah-20:- Ehtikaar karne waale ko qaazi yeh hukm dega ke apne ghar walon ke kharch ke laaiq ghalla rakh le aur baaqi farokht (sale) kar daale, agar woh shakhs qaazi ke is hukm ke khilaaf kare ya'ni zaaid ghalla na beche to qaazi usko munaasib saza dega aur uski haajat se ziyada jitna ghalla hai, qaazi khud bai' (sale) kar dega kyun ke zarar-e-'aam (sab ko nuqsan hone) se bachne ki yahi soorat hai. [Hidaaya]

Mas'alah-21:- Baadshah ko ri'aaya (awaam) ki halaakat ka andesha ho to ehtikaar karne walon se ghalla le kar ri'aaya par taqseem karde. Phir jab unke paas ghalla ho jaye to jitna-jitna liya hai, wapas de dein. [Durr-e-Mukhtar]

Mas'alah-22:- Apni zameen ka ghalla rok lena ehtikaar nahiñ. Haañ agar yeh shakhs giraani (mehangai) ya qahat ka muntazir (intizaar mein) hai to is buri niyyat ki wajah se gunaah-gaar hoga aur is soorat mein bhi agar 'aam logon ko ghalle ki haajat ho aur ghalla dastiyaab na hota ho to qaazi use bai' (sale) karne par majboor karega. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-23:- Doosri jagah se ghalla khareed kar laya, agar wahañ se 'umooman yahañ ghalla aata hai to iska rokna bhi ehtikaar hai aur agar wahañ se yahañ ghalla laane ki 'aadat jaari na ho to rokna ehtikaar nahiñ. Magar is soorat mein bhi bech daalna mustahab hai ke rokne mein yahañ bhi ek qism ki karaahat hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-24:- Haakim ko yeh na chahiye ke ashya ka nirkh (price) muqarrar karde. Hadees mein hai ke logoñ ne 'arz ki: **Ya Rasoolallah!** (صلى الله تعالى عليه وآله) nirkh giraañ (mehenga) ho gaya, **Huzoor** (صلى الله تعالى عليه وآله وسلم) nirkh muqarrar farma deñ. Irshaad farmaya: "Nirkh muqarrar karne wala, tangi kushaadgi karne wala, rozi dene wala **Allah** (عزوجل) hai aur main ummeed karta huñ ke Khuda se is haalat mein miluñ ke koi shakhs khoon ya maal ke mu'aamale mein mujh se kisi haq ka mutaalba na kare."

Mas'alah-25:- Taajiroñ (traders) ne agar cheezoñ ka nirkh (price) bahut ziyada kar diya hai aur baghair nirkh muqarrar kiye kaam chalta nazar na aata ho to ahlur-raay (woh log jo raay dene ke qaabil hoñ) se mashwara le kar qaazi nirkh muqarrar kar sakta hai aur muqarrar-shuda nirkh ke muwaafiq jo bai' (sale) hui yeh bai' jaaiz hai. Yeh nahiñ kaha ja sakta ke yeh bai' makrooh hai kyuñ ke yahañ bai' par ikraah (majboori) nahiñ, qaazi ne use bechne par majboor nahiñ kiya. Use ikhtiyaar hai ke apni cheez beche ya na beche, sirf yeh kiya hai ke agar beche to jo nirkh muqarrar hua hai, us se giraañ (mehenga) na beche. [Hidaaya]

Mas'alah-26:- Insaan ke khaane aur jaanwaroñ ke chaare mein nirkh (price) muqarrar karna soorat-e-mazkoor mein jaaiz hai aur doosri cheezoñ mein bhi hukm yeh hai ke agar taajiroñ ne bahut ziyada giraañ (mehengi) kardi hoñ to unme bhi nirkh muqarrar kiya ja sakta hai. [Durr-e-Mukhtar]

Chapter:- 18

Qur`aan-e-Majeed Padhne Ke Fazaail

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Qur'aan-e-Majeed Padhne Ke Fazaail:-

Qur'aan-e-Majeed padhne aur padhaane ke bahut fazaail haiñ. Ijmaali taur par itna samajh lena kaafi hai ke yeh **Allah-Ta'ala** ka kalaam hai.

Is par islaam aur ahkaam-e-islaam ka madaar hai. Iski tilaawat karna, isme tadabbur (ghaur-o-fikr), aadmi ko Khuda tak pahunchata hai.

Is Mauqe' Par Iske Muta'alliq Chand Hadeesein Zikr Ki Jaati Haiñ:

Hadees-01:- Saheeh Bukhari mein Hazrat 'Usmaan-e-Ghani (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Tum mein behtar woh shakhs hai, jo qur'aan seekhe aur sikhaaye."

Hadees-02:- Saheeh Muslim mein 'Uqbah Bin 'Aamir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: kya tum mein koi shakhs isko pasand karta hai ke Bathaan ya 'Aqeeq mein subah ko jaye aur wahan se do oontniyañ kohaani wali laye, is tarah ke gunaah aur qata-e-rahm na ho ya'ni jaaiz taur par. Hamne 'arz ki: ke yeh baat ham sab ko pasand hai. Farmaya: "Phir kyun nahiñ subah ko masjid mein ja kar Kitaabullah ki 2 aayaton ko seekhta, ke yeh 2 oontniyon se behtar haiñ aur teen-teen se behtar aur chaar-chaar se behtar." Wa-'alaa-haazal-qiyaas.

Hadees-03:- Saheeh Bukhari va Muslim mein Abu Moosa Ash'ari (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo momin qur'aan padhta hai, uski misaal turanj ki si hai ke khushbu bhi acchi hai aur maza bhi accha hai aur jo momin qur'aan nahiñ padhta, woh khajoor ki misl hai ke isme khushbu nahiñ magar maza sheereen hai. Aur jo munaafiq qur'aan nahiñ padhta, woh indrain ki misl hai ke usme khushbu bhi nahiñ hai aur maza kadwa hai aur jo munaafiq qur'aan padhta hai, woh phool ki misl hai ke isme khushbu hai magar maza kadwa."

Hadees-04:- Saheeh Muslim mein Hazrat 'Umar (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "**Allah-Ta'ala** is kitaab se bahut logoñ ko

buland karta hai aur bahutoñ ko past karta hai.” Ya’ni jo is par imaan laate aur ‘amal karte haiñ, unke liye bulandi hai aur doosroñ ke liye pasti hai.

Hadees-05:- Saheeh Bukhari va Muslim mein Hazrat-e-‘Aaisha رضی اللہ تعالیٰ عنہا se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo qur’aan padhne mein maahir hai, woh kiraaman kaatibeen ke saath hai aur jo shakhs ruk-ruk kar qur’aan padhta hai aur woh us par shaaq hai ya’ni uski zubaan aasaani se nahiñ chalti, takleef ke saath ada karta hai, uske liye 2 ajr (sawaab) haiñ.”

Hadees-06:- Sharh-us-Sunnah mein ‘Abdul Rahman Bin ‘Auf (رضی اللہ تعالیٰ عنہ) se marvi, ke **Nabi** (ﷺ) ne farmaya: “Teen cheezein qayamat ke din arsh ke neeche hongi. Ek qur’aan ke yeh bandoñ ke liye jhagda karega, uske liye zaahir-o-baatin hai aur amaanat aur rishta pukaarega ke jisne mujhe milaaya, use **Allah** (عزوجل) milayega aur jisne mujhe kaata, **Allah** (عزوجل) use kaatega.”

Hadees-07:- Imaam-Ahmad va Tirmizi va Abu-Dawood va Nasaa’i ne ‘Abdullah Bin ‘Amr رضی اللہ تعالیٰ عنہما se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Saahib-e-Qur’aan se kaha jayega ke padh aur chadh aur tarteel (harf ko thaher-thaher kar ada karna) ke saath padh, jis tarah duniya mein tarteel ke saath padhta tha. Teri manzil aakhir aayat jo tu padhega, wahañ hai.”

Hadees-08:- Tirmizi va Daarmi ne Ibn-e-‘Abbaas رضی اللہ تعالیٰ عنہما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jiske jauf mein (maslan seene mein) kuch qur’aan nahiñ hai, woh viraana makaan ki misl hai.”

Hadees-09:- Tirmizi va Daarmi ne Abu Sa’eed (رضی اللہ تعالیٰ عنہ) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke **Allah-Ta’ala** farmata hai: “Jisko qur’aan ne mere zikr aur mujh se suwaal karne se mashgool rakha, use main us se behtar dunga, jo maangne waloñ ko deta hun. Aur Kalaamaullah ki fazeelat doosre kalaamoñ par waisi hi hai, jaisi **Allah** (عزوجل) ki fazeelat uski makhlooq par hai.”

Hadees-10:- Tirmizi va Daarmi ne ‘Abdullah Bin Mas’ood (رضی اللہ تعالیٰ عنہ) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs Kalaamaullah ka ek harf padhega, usko ek neki milegi jo 10 ke baraabar hogi. Main yeh nahiñ kehta

Alif Laam Meem ek harf hai, balke Alif ek harf hai, Laam doosra harf hai, Meem teesra harf.”

Hadees-11:- Abu-Dawood ne Mu'aaz Juhani (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jisne qur'aan padha aur jo kuch isme hai us par 'amal kiya, uske waalidain ko qayamat ke din taaj pehnaaya jayega. Jiski roshni sooraj se acchi hai, agar woh tumhare gharoñ meññ होता तो अब खुद उस 'amal karne वाले के मुता'ल्ली तुम्हारा क्या गुमान है.”

Hadees-12:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah va Daarmi ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Jisne qur'aan padha aur usko yaad kar liya, uske halaal ko halaal samjha aur haraam ko haraam jaana. Uske ghar waloñ meññ से 10 shakhsoñ के बारे में **Allah-Ta'ala** uski shafaa'at qubool farmayega, jin par jahannam waajib ho chuka tha.”

Hadees-13:- Tirmizi va Nasaa'i va Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Qur'aan seekho aur padho ke jisne qur'aan seekha aur padha aur uske saath qiyaam kiya, uski misaal yeh hai jaise mushk se thaili bhari hui hai jiski khushbu har jagah phaili hui hai aur jisne seekha aur so gaya ya'ni qiyaam-ul-lail nahiñ kiya, uski misaal woh thaili hai jisme mushk bhari hui hai aur uska muh baandh diya gaya hai.”

Hadees-14:- Baihaqi ne Shua'bul Imaan meññ Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: un diloñ meññ भी जंग लग जाती है, जिस तरह लोहे में पानी लगे से जंग लगती है. 'Arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Iski jilaa (chamak) kis cheez se hogi?. Farmaya: “Kasrat se maut ko yaad karne aur tilaawat-e-qur'aan se.”

Hadees-15:- Saheeh Bukhari va Muslim meññ Jundub Bin 'Abdullah (رضي الله عنه) se riwaayat hai ke **Rasoolullah** (ﷺ) ne farmaya: “Qur'aan ko us waqt tak padho, jab tak tumhare dil ko ulfat aur lagao ho aur jab dil uchaat ho jaye (ya'ni thak jaye), khade ho jao.” Ya'ni tilaawat band kardo.

Hadees-16:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai ke **Rasoolullah** (ﷺ) ne farmaya ke: “Allah (عزوجل) ko jitni tawajjoh us Nabi ki taraf hai jo khush aawaazi se qur'aan padhta hai, kisi ki taraf itni tawajjoh nahiñ.”

Hadees-17:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs qur'aan ko taghanni ya'ni khush aawaazi se na padhe, woh ham mein se nahiñ.” Is hadees ke muta'alliq yeh bhi kaha jaata hai ke taghanni se muraad istighna hai ya'ni qur'aan padhne ke 'ewaz (badle) mein kisi se kuch lena na chahiye.

Hadees-18:- Imaam-Ahmad va Abu-Dawood va Ibn-e-Maajah va Daarmi ne Baraa Bin 'Aazib (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Qur'aan ko apni aawaazon se muzayyan (aaraasta) karo.” Aur Daarmi ki riwaayat mein hai ke: “Apni aawaazon se qur'aan ko khoobsurat karo, kyun ke acchi aawaaz qur'aan ka husn badha deti hai.”

Hadees-19:- Baihaqi ne Ubaida Malaiki (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Aye Qur'aan walo! Qur'aan ko takiya na banaao ya'ni susti aur taghaaful (susti) na barto aur raat aur din mein iski tilaawat karo jaisa tilaawat ka haq hai aur isko phailaao aur taghanni karo ya'ni acchi aawaaz se padho ya iska mu'aawaza na lo aur jo kuch isme hai use ghaur karo, taake tumko falaah mile, iske sawaab mein jaldi na karo kyun ke iska sawaab bahut bada hai.” (Jo aakhirat mein milne wala hai).

Hadees-20:- Abu-Dawood va Baihaqi ne Jaabir (رضي الله عنه) se riwaayat ki, kehte haiñ ke ham qur'aan padh rahe the aur hamaare saath Aa'raabi aur Ajmi bhi the. Itne mein **Rasoolullah** (ﷺ) tashreef laye aur farmaya ke qur'aan padho! Tum sab acche ho, baa'd mein qaumein aayengi jo qur'aan ko is tarah seedha karenge jaisa teer seedha hota hai, uska badla jaldi lena chahenge, der mein lena nahiñ chahenge.” Ya'ni duniya mein badla lena chahenge.

Hadees-21:- Baihaqi ne Huzaifa (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Qur'aan ko 'Arab ke lahn (tone) aur aawaaz se padho, ahl-e-'ishq aur yahood va nasaarah ke lahn se bacho ya'ni qawaa'id-e-musiqi ke

mutaabiq gaane se bacho aur mere baa'd ek qaum aayegi jo qur'aan ko tarjee' ke saath padhegi, jaise gaane aur noha mein tarjee' hoti hai, qur'aan unke galoñ se tajaawuz nahiñ karega, unke dil fitne mein muhtala haiñ aur unke bhi jinko inki yeh baat pasand hai.”

Hadees-22:- Abu Sa'eed Bin Mu'alla (رضي الله عنه) se Saheeh Bukhari mein riwaayat hai, kehte haiñ: main namaaz padh raha tha aur **Nabi** (ﷺ) ne mujhe bulaaya, maine jawaab nahiñ diya. (jab namaaz se faarigh hua) **Huzoor** (ﷺ) ki khidmat mein haazir hua aur 'arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) Main namaaz padh raha tha. Irshaad farmaya: kya **Allah-Ta'ala** ne nahiñ farmaya hai **عَزَّ وَجَلَّ وَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ** [Surah-8, Aayat-24] **Allah** va **Rasool** (ﷺ) ke paas haazir ho jao, jab woh tumhein bulaayein.

Phir farmaya: masjid se baahar jaane se pehle qur'aan mein jo sab se badi Surat hai, woh batadunga aur **Huzoor** (ﷺ) ne mera haath pakad liya, jab nikalne ka iraada hua. Maine 'arz ki, **Huzoor** (ﷺ) ne yeh farmaya tha ke: “Masjid se baahar jaane se pehle qur'aan ki sab se badi Surat ki ta'leem karunga. Farmaya ke: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** wahi sab-e-masaani (surah-e-faatiha jisme 7-aayatein haiñ) aur qur'aan-e-'azeem hai, jo mujhe mila hai.”

Hadees-23:- Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne Ubai Bin Kaa'b se farmaya ke namaaz mein tum kis tarah padhte ho?. Unhoñ ne Umm-ul-Qur'aan ya'ni Surat-Al-Faatiha ko padha. **Huzoor** (ﷺ) ne farmaya: “Qasam hai uski jiske haath mein meri jaan hai! Na iski misl Tauraat mein koi Surat utaari gayi, na Injeel mein, na Zaboor mein, na Qur'aan mein. Woh sab-e-masaani aur qur'aan-e-'azeem hai jo mujhe mila.”

Hadees-24:- Surah-Faatiha har bimaari se Shifa hai. [Daarmi, Baihaqi]

Hadees-25:- Saheeh Muslim mein Ibn-e-'Abbaas رضي الله تعالى عنهما se marvi, kehte haiñ: Jibreel (عليه السلام) **Huzoor** (ﷺ) ki khidmat mein haazir the. Upar se ek aawaaz aayi. Unhoñ ne sar uthaaya aur yeh kaha ke aasmaan ka yeh darwaaza aaj hi khola gaya, aaj se pehle kabhi nahiñ khula. Ek farishta utra, Jibreel (عليه السلام) ne kaha: yeh farishta aaj se pehle kabhi zameen par nahiñ utra tha. Usne salaam kiya aur yeh kaha ke **Huzoor** (ﷺ) ko bashaar

ho ke 2 noor **Huzoor** (ﷺ) ko diye gaye aur **Huzoor** (ﷺ) se pehle kisi Nabi ko nahiñ mile. Woh 2 noor yeh haiñ, Surah-Faatiha aur Surah-Baqarah ka khaatima, jo harf aap padhenge woh diya jayega.

Hadees-26:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Apne gharoñ ko maqaabir (qabristaan) na banaao, shaitaan us ghar se bhaagta hai jisme Surah-Baqarah padhi jaati hai.”

Hadees-27:- Saheeh Muslim mein Abu Umaamah (رضي الله عنه) se riwaayat hai ke **Rasoolullah** (ﷺ) ko maine yeh farmate suna ke: “Qur’aan padho kyun ke woh qayamat ke din apne ashaab ke liye shafee’ ho kar aayega. Do chamak daar suratein Baqra va Aale-Imraan ko padho ke yeh donoñ qayamat ke din is tarah aayengi goya 2 abr haiñ ya 2 saaebaan (roof) haiñ ya saff-basta parindoñ ki 2 jamaa’tein, woh donoñ apne ashaab ki taraf se jhagda karenge ya’ni unki shafaa’at karenge. Surah-Baqra ko padho ke uska lena barkat hai aur uska chhodna hasrat hai aur ahl-e-baatil iski istitaa’at nahiñ rakhte.”

Hadees-28:- Saheeh Muslim mein Ubai Bin Kaa'b (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Aye Abul-Munzir (yeh Ubai Bin Kaa'b ki kunniyat hai) tumhare paas qur'aan ki sab se badi aayat kaunsi hai?” Maine kaha: **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) aa'lam (ziyada jaante) haiñ. **Huzoor** (ﷺ) ne farmaya: Aye Abul-Munzir tumhein ma'loom hai ke qur'aan ki kaunsi aayat tumhaare paas sab mein badi hai. Maine 'arz ki: **اللَّهُ لَا إِلَهَ إِلَّا هُوَ** (ya'ni Aayatul-Kursi). **Huzoor** (ﷺ) ne mere seene par haath maara aur farmaya: “Abul-Munzir tumko 'ilm mubaarak ho.”

Hadees-29:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, kehte haiñ ke **Rasoolullah** (ﷺ) ne Zakaat-e-Ramazaan ya'ni Sadqah-e-Fitr ki hifaazat mujhe supurd farmaayi thi. Ek aane wala aaya aur ghalla bharne laga, maine use pakad liya aur yeh kaha: ke tujhe **Huzoor** (ﷺ) ki khidmat mein pesh karunga. Kehne laga: main mohtaaj ayaal-daar hun, sakht haajat-mand hun, maine use chhod diya. Jab subah hui **Huzoor** (ﷺ) ne farmaya: Abu-Hurairah! Tumhara raat ka qaidi kya hua?. Maine 'arz ki: **Ya Rasoolallah!** (صلى الله عليك وسلم) Usne shadeed haajat aur ayaal ki shikaayat ki, mujhe rahm

aagaya chhod diya. Irshaad farmaya: woh tumse jhoot bola aur woh phir aayega.

Maine samajh liya woh phir aayega, kyun ke **Huzoor** (ﷺ) ne farma diya hai. Maiñ uske intizaar mein tha woh aaya aur ghalla bharne laga, maine use pakad liya aur yeh kaha tujhe **Rasoolullah** (ﷺ) ke paas pesh karunga. Usne kaha: mujhe chhod do, maiñ mohtaaj hun, 'iyaal-daar (bib-bacche wala) hun, ab nahiñ aaunga. Mujhe rahm aagaya, use chhod diya subah hui to **Huzoor** (ﷺ) ne farmaya: Abu-Hurairah tumhara qaidi kya hua?. Maine 'arz ki: usne haajat-e-shadeeda aur 'iyaal-daari ki shikaayat ki, mujhe rahm aaya, use chhod diya. **Huzoor** (ﷺ) ne farmaya: woh tum se jhoot bola aur phir aayega. Maiñ uske intizaar mein tha woh aaya aur ghalla bharne laga, maine pakda aur kaha: tujhe **Huzoor** (ﷺ) ke paas pesh karunga teen martaba ho chuka tu kehta hai nahiñ aayega phir aata hai. Usne kaha mujhe chhod do, maiñ tumhein aise kalimaat sikhaata hun jinse **Allah** (عزوجل) tumko nafa' dega, jab tum bichhaune par jao Aayatul-Kursi **اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ** aakhir Aayat tak padh lo, subah tak **Allah** (عزوجل) ki taraf se tum par nighbaan hoga aur shaitaan tumhare qareeb nahiñ aayega. Maine use chhod diya jab subah hui, **Huzoor** (ﷺ) ne farmaya: tumhara qaidi kya hua?. Maine 'arz ki: usne kaha chand kalimaat tumko sikhaata hun, **Allah-Ta'ala** unse nafa' dega. **Huzoor** (ﷺ) ne farmaya: yeh baat usne sach kahi aur woh bada jhoota hai aur tumhein ma'loom hai ke teen raaton se tumhara mukhaatab kaun hai?. Maine 'arz ki: nahiñ. **Huzoor** (ﷺ) ne farmaya ke: woh shaitaan hai.

Hadees-30:- Saheeh Bukhari va Muslim mein Abu Mas'ood (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Surah-Baqarah ki aakhri 2 Aayatein jo shakhs raat mein padh le, woh uske liye kaafi hain."

Hadees-31:- **Allah-Ta'ala** ne aasmaan va zameen ke paida karne se 2 hazaar bars pehle ek kitaab likhi. Usme se 2 aayatein jo Surah-Baqarah ke khatm par hain, naazil farmaayin. Jis ghar mein teen raaton tak padhi jayein, shaitaan uske qareeb nahiñ jayega." [Tirmizi va Daarmi]

Hadees-32:- Surah-Baqarah ke khaatima ki 2 Aayatein **Allah-Ta'ala** ke us khazaane mein se hain, jo 'arsh ke neeche hai **Allah** (عَزَّوَجَلَّ) ne mujhe yeh dono aayatein di unhein seekho aur apni 'auraton ko sikhaao ke woh rahmat hain aur **Allah** (عَزَّوَجَلَّ) se nazdeeki aur du'a hain. [Daarmi]

Hadees-33:- Saheeh Muslim mein Abu Dardah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Surah-e-Kahaf ki pehli 10 aayatein jo shakhs yaad kare, woh Dajjal se mehfooz rahega."

Hadees-34:- Jo shakhs Surah-e-Kahaf jumu'ah ke din padhega, uske liye 2 jumu'ah ke maa-bain noor roshan hoga. [Baihaqi]

Hadees-35:- Har cheez ke liye dil hai aur qur'aan ka dil Yaseen hai, jisne Yaseen padhi 10 martaba qur'aan padhna **Allah-Ta'ala** uske liye likhega. [Tirmizi va Daarmi]

Hadees-36:- **Allah-Ta'ala** ne zameen va aasmaan ke paida karne se hazaar baras pehle طه va يس (Ta'ha va Yaseen) padha, jab farishton ne suna, yeh kaha: mubaarak ho us ummat ke liye jis par yeh utaara jaye aur mubaarak ho un jofon ke liye jo iske haamil hon (ya'ni mubaarak ho jo isko apne seenon ke andar rakhenge) aur mubaarak ho un zubaanon ke liye jo isko padhein. [Daarmi]

Hadees-37:- Jo shakhs **Allah-Ta'ala** ki riza ke liye Yaseen padhega, uske agle gunaahon ki maghfirat ho jayegi. Lihaaza isko apne murdon ke paas padho. [Baihaqi]

Hadees-38:- Jo shakhs اَلْاٰیَةُ الْمُنِيْمَةُ ko حم المؤمن tak aur Aayatul-Kursi subah ko padh lega, shaam tak mehfooz rahega aur jo shaam ko padh lega, subah tak mehfooz rahega. [Tirmizi va Daarmi]

Hadees-39:- Jo shakhs حم الدخان shab-e-jumu'ah mein padhe, uski maghfirat ho jayegi. [Tirmizi]

Hadees-40:- **Nabi-e-Kareem** (ﷺ) jab tak اَلَمْ تَنْزِيلُ aur تَبٰرَكَ الَّذِيْ يَبْدِيْهِ الْمُلْكُ na padh lete sote na the. [Ahmad, Tirmizi, Daarmi]

Hadees-41:- Khalid Bin Ma'daan ne kaha, najaat dene waali Surat ko padho woh **الْمُتَزِيل** (Alif Laam Meem Tanzeel) hai. Mujhe khabar pahunchi hai ke ek shakhs isko padhta tha iske siwa kuch nahiñ padhta tha aur woh bahut gunaaah-gaar tha, is Surat ne apna baazu us par bichha diya aur kaha Aye Rab! Iski maghfirat farmaade ke yeh mujh ko kasrat se padhta tha. **Rab-Ta'ala** ne uski shafaa'at qubool farmaayi aur farishtoñ se farmaya ke: "Iski har khataa ke badle mein ek neki likho aur ek darja buland karo."

Aur Khalid ne yeh bhi kaha ke yeh apne padhne waale ki taraf se qabr mein jhagda karegi, kahegi Ilaahi! Agar main teri kitaab se hun tu meri shafaa'at qubool farma aur teri kitaab mein se nahiñ hun to isme se mujhe mita de. Aur woh parind ki tarah apne baazu us par bichha degi aur shafaa'at karegi aur 'azaab-e-qabr se bachayegi.

Aur Khalid ne Tabaarak ke muta'alliq bhi aisa hi kaha aur jab tak in donoñ ko padh na lete Khalid sote na the aur Ta'oos ne kaha ke yeh donoñ suratein qur'aan ki har ek surat par 60 hasana ke saath fazeelat rakhti haiñ.

[Daarmi]

Hadees-42:- Qur'aan mein 30 Aayat ki ek Surat hai, aadmi ke liye Shafaat karegi yahan tak ke uski maghfirat ho jayegi. Woh **تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ** hai. [Ahmad va Tirmizi va Abu-Dawood va Nasaa'i va Ibn-e-Maajah]

Hadees-43:- Baaz Sahaaba ne qabr par khema gaad diya unhein yeh ma'loom na tha ke yahan qabr hai, usme kisi shakhs ne **(تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ)** khatm surat tak padha, jab unhoñ ne **Nabi-e-Kareem (ﷺ)** ki khidmat mein haazir ho kar yeh waaqiya sunaaya, to **Huzoor (ﷺ)** ne farmaya: "Woh Maani'ah hai, woh Munjiyah hai, 'azaab-e-ilaahi se najaat deti hai." [Tirmizi]

Hadees-44:- Jo shakhs Surah-Waaqi'ah har raat mein padh lega, usko kabhi faaqah nahiñ pahunchega. Ibn-e-Mas'ood (رضي الله عنه) apni saahib-zaadiyon ko hukm farmate the ke har raat mein isko padha karein. [Baihaqi]

Hadees-45:- Kya tum iski istitaa'at nahiñ rakhte ke har roz ek hazaar Aayatein padha karo, logoñ ne 'arz ki iski kaun istitaa'at rakhta hai ke har roz hazaar Aayatein padha kare?. Farmaya: kya iski istitaa'at nahiñ ke **أَلْهَكُمُ التَّكَاثُرُ** padh liya karo. [Baihaqi]

Hadees-46:- Kya tum is se aajiz ho ke raat mein tihaayi (one-third) qur'aan padh liya karo?. Logoñ ne 'arz ki: tihaayi qur'aan kyun kar koi padh lega?. Farmaya ke: "قُلْ هُوَ اللَّهُ أَحَدٌ" tihaayi ki baraabar hai." [Bukhari, Muslim]

Hadees-47:- إِذَا زُلْزِلَتْ nisf qur'aan ki baraabar hai aur قُلْ هُوَ اللَّهُ أَحَدٌ tihaayi qur'aan ki baraabar hai aur قُلْ يَأَيُّهَا الْكَافِرُونَ chauthaayi ki baraabar. [Tirmizi]

Hadees-48:- Jo ek din mein 200 martaba قُلْ هُوَ اللَّهُ أَحَدٌ padhega, uske 50 baras ke gunaah mita diye jayenge magar yeh ke us par dain (qarz) ho. [Tirmizi va Daarmi]

Hadees-49:- Jo shakhs sote waqt bichhaune par dahni karwat (right-side) let kar 100 martaba قُلْ هُوَ اللَّهُ أَحَدٌ padhe, qayamat ke din **Rab** Tabarak va Ta'ala us se farmayega ke: Aye mere bande! Apni dahni jaanib jannat mein chala ja." [Tirmizi]

Hadees-50:- Nabi (ﷺ) ne ek shakhs ko قُلْ هُوَ اللَّهُ أَحَدٌ suna, farmaya ke: "Jannat waajib ho gayi." [Imaam-Maalik, Tirmizi, Nasaa'i]

Hadees-51:- Kisi ne poocha: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) qur'aan mein sab se badi Surat kaunsi hai?. Farmaya: "قُلْ هُوَ اللَّهُ أَحَدٌ". Usne 'arz ki: qur'aan mein sab se badi aayat kaunsi hai?. Farmaya: Aayatul-Kursi اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ. Usne kaha: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) kaunsi aayat aap ko aur aap ki ummat ko pahunchna mehboob hai? Ya'ni iska faaida va sawaab. Farmaya: Surah-Baqarah ke khaatime ki aayat ke woh rahmat-e-ilaahi ke khazaane se 'arsh-e-ilaahi ke neech se hai, **Allah-Ta'ala** ne woh aayat is ummat ko di duniya va aakhirat ki koi khair nahiñ magar yeh us par mushtamil hai (ya'ni duniya aur aakhirat mein koi bhalaai aisi nahiñ jo is aayat mein jama na ho). [Daarmi]

Hadees-52:- Jo shakhs اَعُوْذُ بِاللّٰهِ السَّيِّعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ teen martaba padh kar Surah-Hashr ki pichhli teen aayatein padhe, **Allah-Ta'ala** 70-hazaar farishte muqarrar farmayega jo shaam tak uske liye du'a karenge. Aur agar woh shakhs us roz mar jaye to shaheed marega aur shaam ko padhle to uske liye bhi yahi hai. [Tirmizi]

Hadees-53:- Jo qur'aan padhe usko **Allah** (عزوجل) se suwaal karna chahiye. Anqareeb aise log ayenge, jo qur'aan padh kar aadmiyoñ se suwaal karenge. [Ahmad, Tirmizi]

Hadees-54:- Jo qur'aan padh kar aadmiyoñ se khaana maangega, qayamat ke din is tarah aayega ke uske chehre par gosht na hoga, niri (sirf) haddiyaañ hongí. [Baihaqi]

Hadees-55:- Ibn-e-'Abbaas رضى الله تعالى عنهما se Mus'haf (Qur'aan-e-Majeed) likhne ki ujrat se suwaal hua. Unhoñ ne farmaya: isme harj nahiñ, woh log naqsh banaate haiñ aur apni dast-kaari se khaate haiñ. Ya'ni yeh ek qism ki dast-kaari hai, iska mu'aawaza lena jaaiz hai. [Razeen]

Qur'aan-e-Majeed ki tilaawat waghaira ke masaail hissa som (teen) mein mazkoor ho chuke haiñ wahañ se ma'loom kiye jayein. Mus'haf-Shareef ke muta'alliq baaz baatein yahañ zikr ki jaati haiñ.

Chapter:- 19

Qur`aan-e-Majeed Aur Kitaabon Ke Aadaab

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Qur'aan-e-Majeed Aur Kitaaboñ Ke

Aadaab:-

Mas'alah-01:- Qur'aan-e-Majeed par sone chaandi ka paani chadhaana jaaiz hai ke is se nazr-e-awaam mein azmat paida hoti hai, isme e'raab va nuqte lagaana bhi mustahsan hai, kyun ke agar aisa na kiya jaye to aksar log ise saheeh na padh sakenge. Isi tarah aayat-e-sajda par sajda likhna aur waqf ki alaamatiñ likhna aur ruku' ki alaamat likhna aur taa'sheer ya'ni 10-10 aayatoñ par nishaan lagaana jaaiz hai. Isi tarah Suratoñ ke naam likhna aur yeh likhna ke isme itni aayatein hain yeh bhi jaaiz hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Is zamaane mein Qur'aan-e-Majeed ke taraajim bhi chhaapne ka riwaaj hai agar tarjama saheeh ho to Qur'aan-e-Majeed ke saath tab' (print) karne mein harj nahiñ, is liye ke is se aayat ka tarjama jaanne mein sahulat hoti hai magar tanha tarjama tab' na kiya jaye.

Mas'alah-02:- Taareekh ke auraaq (pages) Qur'aan-e-Majeed ki Jild ya Tafseer va Fiqah ki kitaaboñ par bataur-e-ghilaaf chadhaana jaaiz hai. [Durr-e-Mukhtar]

Mas'alah-03:- Qur'aan-e-Majeed ki kitaabat nihaayat khush-khat (acchi likhaai) aur waazeh harfoñ mein ki jaye, kaagaz bhi bahut accha, roshnaayi bhi khoob acchi ho ke dekhne waale ko bhala ma'loom ho. [Raddul-Muhtaar; Durr-e-Mukhtar] Baaz ahl-e-mataabe' (chhaapne wale) nihaayat ma'mooli kaagaz par bahut kharaab kitaabat va roshnaayi se chhapwaate hain yeh hargiz na hona chahiye.

Mas'alah-04:- Qur'aan-e-Majeed ka hajm (size) chhota karna makrooh hai. [Durr-e-Mukhtar] Maslan aaj-kal baaz ahl-e-mataabe' ne taa'weezi Qur'aan-e-Majeed chhapwaye hain jinka qalam itna baareek hai ke padhne mein bhi nahiñ aata, balke hamaail (chhote size ka qur'aan jise gale mein latkaate hain) bhi na chhapwai jaye ke iska hajm bhi bahut kam hota hai.

Mas'alah-05:- Qur'aan-e-Majeed puraana boseeda ho gaya is qaabil na raha ke usme tilawat ki jaye aur yeh andesha hai ke uske auraaq (pages) muntashir ho kar zaaye' honge, to kisi paak kapde mein lapet kar ehtiyaat ki jagah dafan kar diya jaye aur dafan karne mein uske liye lahad banaayi jaye, taake us par mitti na pade ya us par takhta laga kar chhat bana kar mitti daalein ke us par mitti na pade. Mus'haf-Shareef boseeda ho jaye to usko jalaaya na jaye. [Aalamgiri]

Mas'alah-06:- Lughat va Nahw va Sarf ka ek martaba hai, inme har ek ki kitaab ko doosre ki kitaab par rakh sakte hain aur unse upar 'ilm-ul-kalaam ki kitaabein rakhi jayein unke upar Fiqah aur Ahaadees va Mawaa'iz (naseehat) va Daa'waat-e-Maasoora (qur'aan-o-hadees se manqool dua'yein) Fiqh se upar aur Tafseer ko unke upar aur Qur'aan-e-Majeed ko sab ke upar rakhein. Qur'aan-e-Majeed jis sandooq mein ho us par kapda waghaira na rakha jaye. [Aalamgiri]

Mas'alah-07:- Kisi ne mahaz khair-o-barkat ke liye apne makaan mein Qur'aan-e-Majeed rakh chhoda hai aur tilawat nahin karta to gunah nahin balke uski yeh niyyat baa'is-e-sawaab hai. [Khaaniya]

Mas'alah-08:- Qur'aan-e-Majeed par agar ba-qasd-e-tauheen paauñ rakha kaafir ho jayega. [Aalamgiri]

Mas'alah-09:- Jis ghar mein Qur'aan-e-Majeed rakha ho, usme bibi se sohbat karna jaaiz hai jabke Qur'aan-e-Majeed par parda pada ho. [Aalamgiri]

Mas'alah-10:- Qur'aan-e-Majeed ko nihaayat acchi aawaaz se padhna chahiye. Isi tarah azaan kehne mein khush-gulooee se kaam le ya'ni agar aawaaz acchi na ho to acchi aawaaz bananae ki koshish kare, Lahn ke saath padhna ke huroof mein kami-beshi ho jaye jaise gaane waale kiya karte hain yeh na-jaaiz hai, balke padhne mein Qawaa'id-e-Tajweed ki muraa'at kare (ya'ni qira'at ke qawaa'id/grammar ke mutaabiq padhe). [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-11:- Qur'aan-e-Majeed ko Maa'roof va Shaaz (mashhoor aur ghair-mashhoor qira'at) donoñ Qiraatoñ ke saath ek saath padhna makrooh hai, to faqat Qira'at-e-Shazzah (jo mashhoor na ho aur kam padhi jaati ho) ke saath padhna ba-darja-e-aula makrooh hai. [Raddul-Muhtaar; Durr-e-Mukhtar] Balke awaam

ke saamne wahi Qira'at padhi jaye jo wahañ raa'ij (common) hai kyuñ ke kahiñ aisa na ho ke woh apni na-waaqifi ki wajah se inkaar kar baitheñ.

Mas'alah-12:- Musalmanoñ mein yeh dastoor hai ke Qur'aan-e-Majeed padhte waqt agar uth kar kahiñ jaate haiñ to band kar dete haiñ khula hua chhod kar nahiñ jaate yeh adab ki baat hai. Magar baaz logoñ mein yeh mashhoor hai ke agar khula hua chhod diya jayega to shaitaan padhega, iski 'asl nahiñ mumkin hai ke bacchoñ ko is adab ki taraf tawajjoh dilaane ke liye aisa ikhtiraa' kiya ho (baat banaayi ho).

Mas'alah-13:- Qur'aan-e-Majeed ke aadaab mein yeh bhi hai ke uski taraf peeth na ki jaye, na paaun phailaaye jayein, na paaun ko us se uncha karein, na yeh ke khud unchi jagah par ho aur Qur'aan-e-Majeed neech ho.

Mas'alah-14:- Qur'aan-e-Majeed ko juzdaan va ghilaaf mein rakhna adab hai. Sahaaba va Taaba'een (رضى الله تعالى عنهم اجمعين) ke zamaana se is par musalmanoñ ka 'amal hai.

Mas'alah-15:- Naye qalam ka taraasha idhar-udhar phenk sakte haiñ magar musta'mal qalam ka taraasha ehtiyaat ki jagah mein rakha jaye phenka na jaye. Isi tarah masjid ka ghaas kooda mauza'-e-ehtiyaat (ehtiyaat ki jagah) mein daala jaye aisi jagah na phenka jaye ke ehtiraam ke khilaaf ho. [Aalamgiri]

Mas'alah-16:- Jis kaagaz par Allah-Ta'ala ka naam likha ho, usme koi cheez rakhna makrooh hai aur thaali par Asma-e-Ilaahi likhe hoñ usme rupiya paisa rakhna makrooh nahiñ. Khaane ke baa'd ungliyoñ ko kaagaz se ponchhna makrooh hai. [Aalamgiri]

Chapter:- 20

Aadaab-e-Majid Va Qiblah

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Aadaab-e-Masjid Va Qiblah:-

(Note:- Masjid ke muta'alliq masaa'il hissa-3 mein zikr ki gayi haiñ)

Masjid ko choone aur gach se munaqqash (paint) karna jaaiz hai, sone chaandi ke paani se naqsh-o-nigaar karna bhi jaaiz hai jabke koi shakhs apne maal se aisa kare maal-e-waqf se aisa nahiñ kar sakta, balke mutawalli-e-masjid ne agar maal-e-waqf se sone chaandi ka naqsh karaaya to use taawaan (jurmaana) dena hoga, haañ agar baani-e-masjid ne naqsh karaaya tha jo kharaab ho gaya to mutawalli-e-masjid maal-e-masjid se bhi naqsh-o-nigaar kara sakta hai. Baaz Mashaaikh deewaar-e-qibla mein naqsh-o-nigaar karne ko makrooh bataate haiñ, ke namaazi ka dil udhar mutawajjeh hoga. [Raddul-Muhtar; Durr-e-Mukhtar]

Mas'alah-01:- Masjid ki deewaron mein gach aur plaastar karaana jaaiz hai ke iski wajah se imaat mehfooz rahegi. Masjid mein plaastar karaane ya qal'ee (safedi) ya kahgil (mitti ki lipaai) karaane mein na-paak paani isti'maal na kiya jaye. [Aalamgiri]

Mas'alah-02:- Masjid mein dars dena jaaiz hai agarche ba-waqt-e-dars masjid ki ja-namaazon aur chataaiyon ko isti'maal karta ho. Masjid mein khaana khaana aur sona mu'takif (i'tikaaf karne wale) ko jaaiz hai ghair-e-mu'takif ke liye makrooh hai, agar koi shakhs masjid mein khaana ya sona chaahta ho to woh ba-niyyat-e-i'tikaaf masjid mein daakhil ho aur zikr kare ya namaaz padhe uske baa'd woh kaam kar sakta hai. [Aalamgiri]

Hindustan mein taqreeban har jagah yeh riwaaj hai ke maah-e-ramazaan mein 'aam taur par masjid mein rozah-iftaar karte haiñ, agar khaarij-e-masjid koi jagah aisi ho ke wahañ iftaar karein jab to masjid mein iftaar na karein. warna daakhil hote waqt i'tikaaf ki niyyat kar liya karein ab iftaar karne mein harj nahiñ, magar is baat ka ab bhi lihaaz karna hoga ke masjid ka farsh ya chataaiyañ aalooda na karein.

Mas'alah-03:- Masjid ko raasta na banaya jaye, maslan masjid ke do darwaaze haiñ aur usko kahiñ jaana hai aasaani isme hai ke ek darwaaze se daakhil ho kar doosre se nikal jaye. Aisa na kare agar koi shakhs is niyyat se gaya ke is darwaaze se daakhil ho kar doosre se nikal jayega, andar jaane

ke baa'd apne is fe'l (kaam) par naadim (pachtaawa) hua to jis darwaaze se nikalne ka iraada kiya tha uske siwa doosre darwaaze se nikle aur baaz 'Ulama ne farmaya hai ke: yeh shakhs pehle namaaz padhe phir nikle aur baaz ne farmaya ke: agar be-wuzu hai to jis darwaaze se gaya hai, usi se nikle masjid mein joote pehen kar jaana makrooh hai. [Aalamgiri]

Mas'alah-04:- Jaame'-Masjid mein ta'weez bechna, na-jaaiz hai jaisa ke ta'weez waale kiya karte haiñ ke is ta'weez ka yeh hadiya hai itna do aur ta'weez le jao. [Aalamgiri]

Mas'alah-05:- Masjid mein 'Aqd-e-Nikaah karna mustahab hai. [Aalamgiri] Magar yeh zaroor hai ke ba-waqt-e-nikah shor-o-gul aur aisi baatein jo ehtiraam-e-masjid ke khilaaf haiñ na hone paayein, lihaaza agar ma'loom ho ke masjid ke aadaab ka lihaaz na rahega to masjid mein nikaah na padhwayein.

Mas'alah-06:- Jiske badan ya kapde par najaasat lagi ho woh masjid mein na jaye. [Aalamgiri]

Mas'alah-07:- Masjid mein in aadaab ka lihaaz rakhe:

[01].Jab masjid mein daakhil ho to salaam kare ba-sharte ke jo log wahañ maujood haiñ, zikr va dars mein mashgool na hon aur agar wahañ koi na ho ya jo log haiñ woh mashgool haiñ to yuñ kahe: **السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ** -

[02].Waqt-e-Makrooh na ho to 2-raka'at Tahiyatul-Masjid ada kare.

[03].Khareed-o-farokht na kare.

[04].Nangi talwaar masjid mein na le jaye.

[05].Gumi hui cheez masjid mein na dhoonde.

[06].Zikr ke siwa aawaaz buland na kare.

[07].Duniya ki baatein na kare.

[08].Logoñ ki gardanein na phalange.

[09].Jagah ke muta'alliq kisi se jhagda na kare.

[10]. Is tarah na baithe ke doosron ke liye jagah mein tangi ho.

[11]. Namaazi ke aage se na guzre.

[12]. Masjid mein thook khankaar na daale.

[13]. Ungliyaañ na chatkaaye.

[14]. Najaasat aur bacchoñ aur paagalon se masjid ko bachaaye.

[15]. Zikr-e-Ilaahi ki kasrat kare. [Aalamgiri]

Mas'alah-08:- Masjid mein jagah tang ho gayi to jo namaaz padhna chaahata hai woh baithe huye ko keh sakta hai ke sarak jao namaaz padhne ki jagah de do. Agarche woh shakhs zikr-o-dars ya tilawat-e-qur'aan mein mashgool ho ya mu'takif ho. [Aalamgiri]

Mas'alah-09:- Masjid ke saail ko dena mana' hai, masjid mein duniya ki baatein karni makrooh haiñ. Masjid mein kalaam karna nekiyon ko is tarah khaata hai jis tarah aag lakdi ko khaati hai, yeh jaaiz kalaam ke muta'alliq hai na-jaaiz kalaam ke gunaah ka kya poochna. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-10:- Namaaz padhne ke baa'd musalle ko lapet kar rakh dete haiñ, yeh acchi baat hai ke isme ziyada ehtiyaat hai, magar baaz log ja-namaaz ka sirf kona laut dete haiñ aur yeh kehte haiñ ke aisa na karne mein us par shaitaan namaaz padhega yeh be-'asl hai.

Mas'alah-11:- Masjid ki chhat par chadhna makrooh hai, garmi ki wajah se masjid ki chhat par jama'at karna makrooh hai, haañ agar masjid mein tangi ho namaaziyon ki kasrat ho to chhat par namaaz padh sakte haiñ, jaisa ke Bombay aur Kolkata mein masjid ki tangi ki wajah se chhat par bhi jama'at hoti hai. [Aalamgiri]

Mas'alah-12:- Taalib-e-'ilm ne masjid ki chataayi ka tinka nishaani ke liye kitaab mein rakh liya yeh mu'aaf hai. [Aalamgiri] Iska yeh matlab nahiñ ke acchi chataayi se tinka tod kar nishaani banaaye, ke is tarah baar-baar karne se chataayi kharaab ho jayegi.

Mas'alah-13:- Qibla ki jaanib Hadf ya'ni nishaana bana kar us par teer maarna ya us par goli maarna makrooh hai, ya'ni qible ki taraf chaand-maari (nishaane-baazi ki practice) karna makrooh hai. [Raddul-Muhtaar]

Chapter:- 21

‘Iyaadat Va ‘Ilaaj Ka Bayaan

➤ Ahaadees..... 181

➤ Masaail-e-Fiqhiyyah 185

'Iyaadat va 'Ilaaj Ka Bayaan:-

'Iyaadat ke fazaail ke muta'alliq chand Ahaadees hissa chahaarum kitaab-ul-janaaiz mein zikr ki gayi haiñ. 'Ilaaj ke muta'alliq kuch hadeesein yahañ likhi jaati haiñ.

Hadees-01:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Allah-Ta'ala ne koi bimaari nahiñ utaari magar uske liye shifa bhi utaari."

Hadees-02:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Har bimaari ke liye dawa hai jab bimaari ko dawa pahunch jayegi, Allah (عز وجل) ke hukm se accha ho jayega."

Hadees-03:- Imaam-Ahmad va Tirmizi Abu-Dawood ne Usaamah Bin Shareek (رضي الله عنه) se riwaayat ki, ke logoñ ne 'arz ki: Ya Rasoolallah! (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) ham dawa karein?. Farmaya: "Haañ Aye Allah (عز وجل) ke Bando! dawa karo, kyun ke Allah (عز وجل) ne bimaari nahiñ rakhi magar uske liye shifa bhi rakhi hai, siwa ek bimaari ke woh budhaapa hai."

Hadees-04:- Abu-Dawood ne Abu-Dardah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Bimaari aur dawa donoñ ko Allah-Ta'ala ne utaara, usne har bimaari ke liye dawa muqarrar ki, pas tum dawa karo magar haraam se dawa mat karo."

Hadees-05:- Imaam-Ahmad va Abu-Dawood va Tirmizi va Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, "Rasoolullah (ﷺ) ne dawa-e-khabees se mumaana'at farmaayi."

Hadees-06:- Tirmizi va Ibn-e-Maajah ne 'Uqbah Bin 'Aamir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Mareezoñ ko khaane par majboor na karo, ke unko Allah-Ta'ala khilaata pilaata hai."

Hadees-07:- Ibn-e-Maajah ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab mareez khaane ki khwaahish kare to use khila do." Yeh hukm us waqt hai ke khaane ka ishtiha-e-sadiq (sacchi bhook) ho.

Hadees-08:- Abu-Dawood ne Umm-e-Munzir Bint-e-Qais **رضى الله تعالى عنها** se riwaayat ki, kehti haiñ ke **Rasoolullah** (ﷺ) ma' Hazrat 'Ali (رضي الله عنه) ke mere yahañ tashreef laye. Hazrat 'Ali (رضي الله عنه) ko naqaahat thi ya'ni bimaari se abhi acche huye the, makaan mein khajoor ke ghoshe latak rahe the, **Huzoor** (ﷺ) ne unme se khajoorein tanaawul farmaayiñ. Hazrat 'Ali ne khaana chaha, **Huzoor** (ﷺ) ne unko mana' kiya aur farmaya ke: tum naqee'a (kamzor) ho. Kehti haiñ ke: jau aur chuqandar (beetroot) paka kar haazir laayi, **Huzoor** (ﷺ) ne Hazrat 'Ali se farmaya: "Isme se lo ke yeh tumhare liye naafe' hai."

Is hadees se ma'loom hua ke mareez ko parhez karna chahiye jo cheezein uske liye muzir (nuqsan dene wali) haiñ, unse bachna chahiye.

Hadees-09:- Imaam-Ahmad va Tirmizi va Abu-Dawood ne 'Imraan Bin Hussain aur Ibn-e-Maajah ne Buraidah **رضى الله تعالى عنهم** se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jhaad-phoonk nahiñ magar nazar-e-bad aur zehreele jaanwar ke kaatne se." Ya'ni in donoñ mein ziyada mufeed hai.

Hadees-10:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah ne 'Asma-e-Bint 'Umais **رضى الله تعالى عنها** se riwaayat ki, unhoñ ne 'arz ki: **Ya Rasoolallah!** (ﷺ) **أولااد-e-Jaafar** ko jald nazar lag jaaya karti hai, kya jhaad-phoonk karaaun?. Farmaya: "Haañ kyun ke agar koi cheez taqdeer se sabqat le jaane wali hoti to nazar-e-bad sabqat le jaati."

Hadees-11:- Saheeh Bukhari va Muslim mein Hazrat-e-'Aaisha **رضى الله تعالى عنها** se riwaayat hai, ke: "**Rasoolullah** (ﷺ) ne nazar-e-bad se jhaad-phoonk karaane ka hukm farmaya hai."

Hadees-12:- Saheeh Bukhari va Muslim mein hazrat Umm-e-Salma **رضى الله تعالى عنها** se riwaayat hai, ke unke ghar mein ek ladki thi jiske chehre mein zardi (peela pan) thi. **Rasoolullah** (ﷺ) ne farmaya: "Ise jhaad-phoonk karaao, kyun ke ise nazar lag gayi hai."

Hadees-13:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke jab **Rasoolullah** (ﷺ) ne jhaad-phoonk se mana' farmaya. 'Amr Bin Hazam ke ghar waloñ ne haazir ho kar yeh kaha ke: **Ya Rasoolallah!** (ﷺ) **Huzoor** (ﷺ) ne

jhaadne ko mana' farmaya aur hamaare paas bichchhu ka jhaad hai aur usko **Huzoor** (ﷺ) ke saamne pesh kiya. Irshaad farmaya: "Isme kuch harj nahiñ jo shakhs apne bhai ko nafa' pahuncha sake, nafa' pahunchaye."

Hadees-14:- Saheeh Muslim mein 'Auf Bin Maalik Ashja'i se riwaayat hai, kehte haiñ ham jaahiliyyat mein jhaada karte the. **Huzoor** (ﷺ) ki khidmat mein 'arz ki: **Ya Rasoolallah!** (ﷺ) Huzoor ka iske muta'alliq kya irshaad hai?. Farmaya ke: "Mere saamne pesh karo, jhaad-phoonk mein harj nahiñ jab tak usme shirk na ho."

Hadees-15:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Adwa nahiñ, ya'ni marz lagna aur muta'addi hona nahiñ hai aur na bad-faali (bad-shugun) hai aur na Haamah hai, na Safar aur majzoom (kodi/bars wale) se bhaago, jaise sher se bhaagte ho."

(Note:- Haamah se muraad ullu hai, zamaana-e-jaahiliyyat mein ahl-e-'arab iske muta'alliq mukhtalif qism ke khayaalaat rakhte the aur ab bhi log isko manhoos samajhte haiñ, jo kuch bhi ho hadees ne iske muta'alliq yeh hidaayat ki hai ke iska e'tibaar na kiya jaye. **Safar** ke mahine ko log manhoos jaante haiñ, hadees mein farmaya: yeh koi cheez nahiñ).

Doosri riwaayat mein hai, ke ek Aa'raabi ne 'arz ki: **Ya Rasoolallah!** (ﷺ) iski kya wajah hai ke registaan mein oont hiran ki tarah (saaf suthra) hota hai aur khaarishti oont (khujli wala oont) jab uske saath mil jaata hai to use bhi khaarishti kar deta hai?. **Huzoor** (ﷺ) ne farmaya: "Pehle ko kisne marz laga diya." Ya'ni jis tarah pehla oont khaarishti ho gaya doosra bhi ho gaya.

Marz ka muta'addi hona (ya'ni ek marz doosre ko lag jaana) ghalat hai aur majzoom (bars wale) se bhaagne ka hukm sad-e-zaraaye' (zaraaye' rokne) ke qabeel (qism) se hai, ke agar us se mel-jol mein doosre ko juzaam paida ho jaye to yeh khayaal hoga ke mel-jol se paida hua, is khayaal-e-faasid (bure khayaal) se bachne ke liye yeh hukm hua ke us se 'alaahida raho.

Hadees-16:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, kehte haiñ maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke bad-faali (bad-

shugun) koi cheez nahiñ aur faal acchi cheez hai. Logoñ ne 'arz ki: faal kya cheez hai?. Farmaya: "Accha kalima jo kisi se sune." Ya'ni kahiñ jaate waqt ya kisi kaam ka iraada karte waqt kisi ki zubaan se agar accha kalima nikal gaya, yeh faal-e-hasan hai.

Hadees-17:- Abu-Dawood va Tirmizi ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Tiyarah (bad-faali) shirk hai. Isko 3 martaba farmaya (ya'ni mushrikeen ka tareeqa hai). Jo koi ham mein se ho ya'ni musalman ho, woh **Allah** (عز وجل) par tawakkul karke chala jaye."

Hadees-18:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki, ke: "**Nabi-e-Kareem** (ﷺ) jab kisi kaam ke liye nikalte to yeh baat **Huzoor** (ﷺ) ko pasand thi ke Ya Raashid, Ya Najeeh sune." Ya'ni us waqt agar koi shakhs in naamon ke saath kisi ko pukaarta yeh **Huzoor** (ﷺ) ko accha ma'loom hota ke yeh kaamyabi aur falaah ki faal-e-nek (accha shugun) hai.

Hadees-19:- Abu-Dawood ne Buraidah (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) kisi cheez se bad-shugni nahiñ lete, jab kisi 'Aamil ko bhejte uska naam daryaaft karte agar uska naam pasand hota to khush hote aur khushi ke aasaar chehre mein zaahir hote aur agar uska naam na-pasand hota to uske aasaar **Huzoor** (ﷺ) ke chehre mein dikhaayi dete aur jab kisi basti mein jaate uska naam poochte agar uska naam pasand hota to khush hote aur khushi ke aasaar chehre mein dikhaayi dete aur na-pasand hota to karaahiyaat ke aasaar chehre mein dikhaayi dete.

Is hadees ka yeh matlab nahiñ ke naamon se aap bad-shugni lete balke yeh ke acche naam **Huzoor** (ﷺ) ko pasand the aur bure naam na-pasand the.

Hadees-20:- Abu-Dawood ne Urwah Bin 'Aamir se mursalan riwaayat ki, kehte haiñ ke **Rasoolullah** (ﷺ) ke saamne bad-shugni ka zikr hua. **Huzoor** (ﷺ) ne farmaya: faal acchi cheez hai aur bura shagun kisi muslim ko wapas na kare ya'ni kahiñ ja raha tha aur bura shagun hua to wapas na aaye, chala jaye jab koi shakhs aisi cheez dekhe jo na-pasand hai ya'ni bura shagun paaye to yeh kahe:

اَللّٰهُمَّ لَا يَأْتِنِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.

Hadees-21:- Saheeh Bukhari va Muslim mein Usaamah Bin Zaid **رضى الله تعالى عنهما** se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab suno ke fulaan jagah taa’woon hai, to wahan na jao aur jab wahan ho jaye jahan tum ho, to wahan se na niklo.”

Hadees-22:- Saheeh Muslim mein Usaamah Bin Zaid **رضى الله تعالى عنهما** se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Taa’woon ‘azaab ki nishaani hai, **Allah-Ta’ala** ne apne bandoon mein se kuch logoon ko isme muhtala kiya, jab suno ke kahiin hai to wahan na jao aur jab wahan ho jaye jahan tum ho to bhaago mat.”

Hadees-23:- Imaam-Ahmad va Bukhari ne ‘Aaisha **رضى الله تعالى عنها** se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Taa’woon ‘azaab tha, **Allah-Ta’ala** jis par chaahta hai usko bhejta hai. Usko **Allah** (عزوجل) ne momineen ke liye rahmat kar diya. Jahan taa’woon waaq’ ho aur us shahar mein jo shakhs sabr karke aur talab-e-sawaab ke liye thahra rahe aur yeh yaqeen rakhe ke wahi hoga jo **Allah** (عزوجل) ne likh diya hai, uske liye shaheed ka sawaab hai.”

Hadees-24:- Imam Bukhari va Muslim va Ahmad ne Hazrat Anas Bin Maalik (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Taa’woon har muslim ke liye shahaadat hai.”

Mas’alah-01:- Mareez ki ‘iyaadat karna (mareez ko dekhne jaana) sunnat hai, agar ma’loom hai ke ‘iyaadat ko jayega to us bimaar par giraan guzrega aisi haalat mein ‘iyaadat na kare. ‘Iyaadat ko jaye aur marz ki sakhti dekhe to mareez ke saamne yeh zaahir na kare ke tumhaari haalat kharaab hai aur na sar hilaaye jis se haalat ka kharaab hona samjha jaata hai, uske saamne aisi baatein karni chahiye jo uske dil ko bhali (acchi) ma’loom hon, uski mizaaj-pursi kare uske sar par haath na rakhe magar jabke woh khud iski khwaahish kare. Faasiq ki ‘iyaadat bhi jaaiz hai, kyun ke ‘iyaadat huqooq-e-islam se hai aur faasiq bhi muslim hai. Yahoodi ya nasrani agar zimmi (woh ghair-muslim jo islami saltanat mein muti’-ul-islam (islam ke khair-khwaah) ho kar rahe aur tax ada kare) ho to uski ‘iyaadat bhi jaaiz hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Majoosi ki 'iyaadat ko jaye ya na jaye isme 'Ulama ko ikhtilaaf hai ya'ni jabke yeh zimmi ho. [Inaaya] Hunood majoos ke hukm mein haiñ, inke ahkaam wahi haiñ jo majoosiyon ke haiñ, ahl-e-kitaab jaise unke ahkaam nahiñ. Hindustan ke yahoodi, nasraani, majoosi, but-parast inme koi bhi zimmi nahiñ.

Mas'alah-02:- Dawa 'ilaaj karna jaaiz hai jabke yeh e'tiqaad ('aqeeda/yaqeen) ho ke shaafi (sehat ya shifa dene wala) **Allah** (عزوجل) hai, usne dawa ko izaala-e-marz (marz ko door karne) ke liye sabab bana diya hai aur agar dawa hi ko shifa dene wala samajhta ho to na-jaaiz hai. [Aalamgiri]

Mas'alah-03:- Insaan ke kisi juz ko dawa ke taur par isti'maal karna haraam hai. Khinzeer ke baal ya haddi ya kisi juz ko dawaa'an isti'maal karna haraam hai. Doosre jaanwaron ki haddiyaañ dawa mein isti'maal ki ja sakti haiñ ba-sharte ke zabeeha ki haddiyaañ hon ya khushk hon ke usme rutubat baaqi na ho. Haddiyaañ agar aisi dawa mein daali gayi hon jo khaayi jayegi to yeh zaroori hai ke aise jaanwar ki haddi ho jiska khaana halaal hai aur zibah bhi kar diya ho, murdaar ki haddi khaane mein isti'maal nahiñ ki ja sakti. [Aalamgiri]

Mas'alah-04:- Haraam cheezon ko dawa ke taur par bhi isti'maal karna na-jaaiz hai, ke hadees mein irshaad farmaya: "Jo cheezein haraam haiñ unme Allah-Ta'ala ne shifa nahiñ rakhi hai." Baaz kutub mein yeh mazkoor hai ke agar us cheez ke muta'alliq yeh 'ilm ho ke isi mein shifa hai to is soorat mein woh cheez haraam nahiñ iska haasil bhi wahi hai. Kyun ke kisi cheez ki nisbat hargiz yeh yaqeen nahiñ kiya ja sakta hai ke is se marz zaail hi ho jayega, ziyada se ziyada zan aur gumaan ho sakta hai na ke 'ilm va yaqeen, khud 'ilm-e-tib ke qawaa'id va usool hi zanni haiñ lihaaza yaqeen haasil hone ki koi soorat nahiñ, yahan waisa yaqeen bhi nahiñ ho sakta jaisa bhooke ko haraam luqma khaane se ya pyaase ko sharaab peene se jaan bach jaane mein hota hai. [Raddul-Muhtaar; Durr-e-Mukhtar] Angrezi dawaayein ba-kasrat aisi haiñ jinme spirit aur sharaab ki aamezish hoti hai aisi dawaayein hargiz isti'maal na ki jayein.

Mas'alah-05:- Bimaari ke muta'alliq tabeeb ne yeh kaha ke khoon ka ghalba hai, fasd waghaira ke zariye se khoon nikaala jaye. Mareez ne aisa na kiya

aur mar gaya to is 'ilaaj ke na karne se gunaah-gaar nahiñ hua. Kyuñ ke yeh yaqeen nahiñ hai ke is 'ilaaj se shifa ho hi jayegi. [Khaaniya]

Mas'alah-06:- Dast aate haiñ ya aankheñ dukhti haiñ ya koi doosri bimaari hai isme 'ilaaj nahiñ kiya aur mar gaya gunaah-gaar nahiñ hai. [Aalamgiri] Ya'ni 'ilaaj karaana zaroori nahiñ ke agar dawa na kare aur mar jaaye to gunaah-gaar ho. Aur bhook-pyaas mein khaane peene ki cheez dastiyaab ho aur na khaaye-piye yahañ tak ke mar jaye to gunaah-gaar hai, ke yahañ yaqeenan ma'loom hai ke khaane-peene se woh baat jaati rahegi.

Mas'alah-07:- 'Aurat ko hamal hai to jab tak shikam mein baccha harkat na kare na fasd khulwaye, na pachhne lagwaaye aur baccha harkat karne lage to fasd waghaira kara sakti hai, magar jab wilaadat ka zamaana qareeb aajaye to na karaaye kyuñ ke bacche ko zarar pahunch jaane ka andesha hai, haañ agar fasd na karaane mein khud 'aurat hi ko sakht nuqsan pahunchega to kara sakti hai. [Aalamgiri]

Mas'alah-08:- Mahine ki pehli se 15 taareekhoñ tak pachhne na lagwaye jayeñ, 15'win ke baa'd pachhne karaayeñ khusoosan hafte (saturday) ka din iske liye ziyada accha hai. [Aalamgiri]

Mas'alah-09:- Sharaab se khaarji 'ilaaj bhi na-jaaiz hai maslan zakhm mein sharaab lagaayi ya kisi jaanwar ko zakhm hai us par sharaab lagaayi ya bacche ke 'ilaaj mein sharaab ka isti'maal, in sab mein woh gunaah-gaar hoga jisne isko isti'maal karaaya. [Aalamgiri]

Mas'alah-10:- Ungli mein ek qism ka phoda nikalta hai aur uska 'ilaaj is tarah kiya jaata hai ke jaanwar ka pitta us ungli mein baandh diya jaata hai, fatwa is par hai ke aisa karna jaaiz hai. [Aalamgiri]

Mas'alah-11:- Baaz auraam (soojan) mein aata goondh kar baandha jaata hai ya lei paka kar (ya'ni ghula hua aata jo aag par rakh kar gaadha kiya gaya ho) baandhte haiñ ya kacchi paki roti baandhte haiñ yeh jaaiz hai. [Aalamgiri]

Mas'alah-12:- 'Ilaaj ke liye huqna karne ya'ni 'amal dene mein harj nahiñ jabke huqna aisi cheez ka na ho jo haraam hai maslan sharaab. [Hidaaya]

Mas`alah-13:- Baaz amraaz mein mareez ko behosh karna padta hai, taake gosht kaata ja sake ya haddi waghaira ko joda ja sake ya zakhm mein taanke lagaaye jayein, is zaroorat se dawa se behosh karna jaaiz hai. [Raddul-Muhtaar]

Mas`alah-14:- Huqna dene mein baaz martaba us jagah ki taraf nazar karne ya chhune ki naubat aati hai, ba-wajhe zaroorat aisa karna jaaiz hai. [Zail'i]

Mas`alah-15:- Isqaat-e-hamal (abortion) ke liye dawa isti'maal karna ya daayi se hamal saaqit karaana (abortion) mana' hai. Bacche ki soorat bani ho ya na bani ho donoñ ka ek hukm hai, haañ agar 'uzr ho maslan 'aurat ke sheer-khwaar (doodh peeta baccha) baccha hai aur baap ke paas itna nahiñ ke daaya (nurse) muqarrar kare ya daaya dastiyaab nahiñ hoti aur hamal se doodh khushk ho jayega aur bacche ke halaak hone ka andesha hai to is majboori se hamal saaqit kiya ja sakta hai, ba-sharte ke uske aa'zaa (parts) na bane hoñ aur iski muddat 120 din hai. [Raddul-Muhtaar]

Chapter:- 22

Lahw-o-La'ib (Khel-Kood) Ka Bayaan

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Lahw-o-La'ib (Khel-Kood) Ka

Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۖ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٢)

[Surah-31, Aayat-6]

“Aur kuch log khel ki baat khareedte haiñ ke **Allah (عزوجل)** ki raah se behka deñ be-samjhe aur ise hasi bana leiñ, unke liye zillat ka ‘azaab hai.”

Hadees-01:- Tirmizi va Abu-Dawood aur Ibn-e-Maajah ne ‘Uqbah Bin ‘Aamir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne farmaya: “Jitni cheezoñ se aadmi lahw karta hai, sab baatil haiñ magar kamaan se teer chalaana aur ghode ko adab dena aur zauja ke saath mulaa’abat ke yeh teenoñ haq haiñ.”

Hadees-02:- Imaam-Ahmad va Muslim va Abu-Dawood va Ibn-e-Maajah ne Buraidah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne farmaya: “Jisne nard-e-sher khela goya suwar ke gosht va khoon mein apna haath daal diya.”

Doosri riwaayat Abu Moosa (رضي الله عنه) se hai, ke: “Usne **Allah** va **Rasool (عزوجل)** (و صلى الله تعالى عليه وسلم) ki na-farmaani ki.”

Hadees-03:- Imaam-Ahmad ne Abu ‘Abdur Rahman Khatmi (رضي الله عنه) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne farmaya: “Jo shakhs nard (backgammon) khelta hai phir namaaz padhne uthta hai, uski misaal us shakhs ki tarah hai jo peep aur suwar ke khoon se wuzu’ karke namaaz padhne khada hota hai.”

Hadees-04:- Dailmi ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, **Rasoolullah (ﷺ)** ne farmaya: “Ashaab-e-Shaah jahannam mein haiñ, jo yeh kehte haiñ ke maine tere baadshah ko maar-daala.” Is se muraad shatranj khelne waale haiñ jo baadshah par shah (check) diya karte haiñ aur maat karte (shikast dete) haiñ.

Hadees-05:- Baihaqi ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, woh farmate haiñ: shatranj 'ajmiyoñ ka juua hai. Aur Ibn-e-Shihaab ne Abu Moosa Ash'ari (رضي الله عنه) se riwaayat ki, woh kehte haiñ ke: shatranj nahiñ khelega magar khataa-kaar. Aur inhiñ se doosri riwaayat yeh hai ke: woh baatil se hai aur **Allah-Ta'ala** baatil ko dost nahiñ rakhta.

Hadees-06:- Abu-Dawood va Ibn-e-Maajah ne Abu-Hurairah se aur Ibn-e-Maajah ne Anas va 'Usmaan رضي الله تعالى عنهم se riwaayat ki, ke **Rasoolullah** (ﷺ) ne ek shakhs ko kabootari (female pigeon) ke peeche bhaagte dekha, farmaya: "Shaitaana ke peeche-peeche shaitaan ja raha hai."

Hadees-07:- Tirmizi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke: "**Rasoolullah** (ﷺ) ne chaupaayoñ ko ladaane se mana' farmaya."

Hadees-08:- Bazaar ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Do aawaazeiñ duniya va aakhirat meiñ mal'oon (la'nat waali) haiñ, naghma ke waqt baaje ki aawaaz aur museebat ke waqt rone ki aawaaz."

Hadees-09:- Baihaqi ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Gaane se dil meiñ nifaaq ugta hai, jis tarah paani se kheti ugti hai."

Hadees-10:- Tabraani ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke: "**Rasoolullah** (ﷺ) ne gaane se aur gaane sunne se aur gheebat se aur gheebat sunne se aur chughli karne aur chughli sunne se mana' farmaya."

Hadees-11:- Baihaqi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "**Allah-Ta'ala** ne sharaab aur juua aur kooba (dhol) haraam kiya aur farmaya: har nashe waali cheez haraam hai."

Hadees-12:- Abu-Dawood ne Hazrat-e-'Aaisha رضي الله تعالى عنها se riwaayat ki, kehti haiñ: maiñ gudiyaan khela karti thi aur kabhi **Rasoolullah** (ﷺ) aise waqt tashreef laate ke ladkiyañ mere paas hotiñ. Jab **Huzoor** (ﷺ) tashreef laate ladkiyañ chali jaatiñ aur jab **Huzoor** (ﷺ) chale jaate ladkiyañ aa jaatiñ.

Hadees-13:- Saheeh Bukhari va Muslim meiñ Hazrat-e-'Aaisha رضي الله تعالى عنها se marvi, kehti haiñ: maiñ **Nabi-e-Kareem** (ﷺ) ke yahañ gudiyoñ se khela

karti thi aur mere saath chand doosri ladkiyañ bhi kheltiñ. Jab **Huzoor** (ﷺ) tashreef laate woh chhup jaatiñ. **Huzoor** (ﷺ) unko mere paas bhej dete, woh mere paas aakar khelne lagtiñ.

Hadees-14:- Abu-Dawood ne Hazrat-e-'Aaisha رضى الله تعالى عنها se riwaayat ki, kehti haiñ ke **Rasoolullah** (ﷺ) Ghazwa-e-Tabuk ya Khaibar se tashreef laye aur unke taaq par gudiyaan theen aur parda pada hua tha, hawa chali aur parde ka kinaara hat gaya, Hazrat-e-'Aaisha (رضى الله تعالى عنها) ki gudiyañ dikhaayi diñ. **Huzoor** (ﷺ) ne farmaya: 'Aaisha yeh kya haiñ?. 'Arz ki: meri gudiyañ haiñ. In gudiyañ ke darmiyaan mein kapde ka ek ghoda tha jiske 2 baazu the. **Huzoor** (ﷺ) ne us ghode ki taraf ishaara karke farmaya ke: gudiyañ ke beech mein yeh kya hai?. 'Arz ki: yeh ghoda hai. Irshaad farmaya: ghode ke yeh kya haiñ?. 'Arz ki: yeh ghode ke baazu haiñ. Irshaad farmaya: ghode ke liye baazu. Hazrat-e-'Aaisha (رضى الله تعالى عنها) ne 'arz ki: kya aap ne nahiñ suna hai ke Hazrat Sulaiman (عليه السلام) ke ghodon ke baazu the, **Huzoor** (ﷺ) ne sun kar tabassum farmaya.

Mas'alah-01:- Naubat (drum) bajaana agar tafaakhur (fakhr/entertainment) ke liye ho to na-jaaiz hai aur agar logoñ ko is se mutanabbah (aagah) karna maqsood ho aur nafkhaat-e-soor (soor phoonkne ki) yaad dilaane ke liye ho to 3 waqton mein naubat bajaane ki 'ijaazat hai baa'd-e-'asr aur baa'd-e-'isha aur baa'd-e-nisf-shab ke in auqaat mein naubat ko nafkhaat-e-soor se mushaabahat (nisbat) hai. [Durr-e-Mukhtar] Yeh niyyat bahut acchi hai agar naubat bajwane waale ko bhi iska dhyaan ho aur kaash sunne waale ko bhi naubat ki aawaaz sun kar nafkhaat-e-soor yaad aayein, magar is zamaane mein aise log kahaañ, yahañ to naubat se maqsood dhoom-dhaam aur shaadi-biyaah ki ronaq va zeenat hai.

Mas'alah-02:- 'Eid ke din aur shaadiyañ mein daff bajaana jaaiz hai jabke saade daff hon, usme jhaanj (jhun-jhuna) na hon aur qawaa'id-e-musiqi (music ke rules) par na bajaaye jayein ya'ni mahaz dhap-dhap ki be-suri aawaaz se nikah ka e'laan maqsood ho. [Raddul-Muhtar; Aalamgiri]

Mas'alah-03:- Logoñ ko bedaar karne aur khabar-daar karne ke iraade se bigul bajaana jaaiz hai, jaise hammaam mein bigul is liye bajaate haiñ ke

logoñ ko ittila' ho jaye ke hammaam khul gaya. Ramazaan-shareef mein Sehri khaane ke waqt baaz shehron mein naqqaare (drums) bajte hain, jinse yeh maqsood hota hai ke log Sehri khaane ke liye bedaar ho jayein aur unhein ma'loom ho jaye ke abhi sehri ka waqt baaqi hai yeh jaaiz hai, ke yeh soorat lahw-o-la'ib mein daakhil nahiñ. [Durr-e-Mukhtar]

Isi tarah kaarkhaano mein kaam shuru' hone ke waqt aur khatam ke waqt seeti baja karti hai yeh jaaiz hai, ke lahw maqsood nahiñ balke ittila' dene ke liye yeh seeti bajaai jaati hai. Isi tarah rail gaadi ki seeti se bhi maqsood yahi hota hai ke logoñ ko ma'loom ho jaye ke gaadi chhoot rahi hai ya isi qism ke doosre saheeh maqsad ke liye seeti di jaati hai yeh bhi jaaiz hai.

Mas'alah-04:- Ganjifa, chausar khelna na-jaaiz hai, shatranj ka bhi yahi hukm hai. Isi tarah lahw-o-la'ib ki jitni kismein hain sab baatil hain sirf teen qism ke lahw ki hadees mein 'ijaazat hai, bibi se mulaa'abat aur ghode ki sawaari aur teer-andaazi karna. [Durr-e-Mukhtar; Waghaira]

(Note:- Ganjifa ya'ni ek khel ka naam jo taash ki tarah khela jaata hai, isme 96 patte aur 8 rang hote hain aur 3 khilaadi khelte hain. Nard-Sher ya'ni (**Chausar**) ek khel hai, ek baadshah Ard-Sher Bin Baabak ne yeh juwa ijaad kiya tha).

Mas'alah-05:- Naachna, taali bajaana, sitaar, ek taara, do taara, harmonium, chang, tamboora bajaana, isi tarah doosre qism ke baaje sab na-jaaiz hain. [Raddul-Muhtaar]

Mas'alah-06:- Mutasawwafa-e-zamaana (is zamaane ke kuch soofi) ke mazaameer ke saath qawwali sunte hain aur kabhi uchhalte-koodte aur naachne lagte hain is qism ka gaana-bajaana na-jaaiz hai, aisi mehfil mein jaana aur wahan baithna na-jaaiz hai, Mashaaikh se is qism ke gaane ka koi suboot nahiñ. Jo cheez Mashaaikh se saabit hai woh faqat yeh hai ke agar kabhi kisi ne unke saamne koi aisa she'r padh diya jo unke haal va kaif ke muwaafiq hai to unpar kaifiyat va riqqat taari ho gayi aur be-khud ho kar khade ho gaye aur us haal-e-waarafagi mein unse harakaat-e-ghair-ikhtiyaariyyah saadir huye, isme koi harj nahiñ.

Mashaaikh va Buzurgan-e-Deen ke ahwaal aur in mutasawwafah ke haal va qaal mein zameen aasmaan ka farq hai, yahan mazaameer ke saath mehfilein

mun'aqid (qaaim) ki jaati haiñ, jinme fussaag va fujjaar ka ijtimaa' hota hai, na-ahloñ ka majma' hota hai, gaane waloñ mein aksar be-shara' hote haiñ, taaliyañ bajaate aur mazaameer ke saath gaate haiñ aur khoob uchhalte koodte naachte thirakte haiñ aur iska naam Haal rakhte haiñ in harkaat ko soofiya-e-kiraam ke ahwaal se kya nisbat, yahañ sab cheezeñ ikhtiyaari haiñ wahañ be-ikhtiyaari theen. [Aalamgiri]

Mas'alah-07:- Kabootar paalna agar udaane ke liye na ho to jaaiz hai aur agar kabootaroñ ko udaata hai to na-jaaiz ke yeh bhi ek qism ka lahw (khel) hai aur agar kabootar udaane ke liye chhat par chadhta hai jis se logoñ ki be-pardagi hoti hai ya udaane mein kankariyaan phenkta hai jinse logoñ ke bartan tootne ka andesha hai, to isko sakhti se mana' kiya jayega aur saza di jayegi aur is par bhi na maane to hukumat ki jaanib se uske kabootar zibah karke usi ko de diye jayein, taake udaane ka silsila hi munqate' (khatm) ho jaye. [Durr-e-Mukhtar]

Mas'alah-08:- Jaanwaroñ ko ladaana maslan murgh, bater, teetar, mendhe, bhainse waghaira ke in jaanwaroñ ko baaz log ladaate haiñ yeh haraam hai aur isme shirkat karna ya uska tamaasha dekhna bhi na-jaaiz hai.

Mas'alah-09:- Aam ke zamaane mein Nauroz (khushi ka din) karne naujawaan ladke baaghoñ mein jaate haiñ aur baa'd mein chhilke guthli se khelte haiñ, isme harj nahiñ. [Aalamgiri]

Mas'alah-10:- Kushti ladna agar lahw-o-la'ib (khel-kood) ke taur par na ho balke is liye ho ke jism mein quwwat aaye aur kuffaar se ladne mein kaam de, yeh jaaiz va mustahsan va kaar-e-sawaab hai ba-sharte ke satr-poshi ke saath ho. Aaj-kal barhana ho kar sirf ek langot ya jaangiya pehen kar ladte haiñ ke saari raane khuli hoti haiñ yeh na-jaaiz hai. **Huzoor-e-Aqdas** (ﷺ) ne Rukaana se kushti ladi aur 3 martaba pachhaada, kyun ke Rukaana ne yeh kaha tha ke agar aap mujhe pachhaad den to imaan laaunga phir yeh musalman ho gaye. [Raddul-Muhtar; Durr-e-Mukhtar]

Mas'alah-11:- Hansi mazaaq mein agar behooda baatein, gaali-galoch aur kisi muslim ki eezaa-rasaani (musalmaan ko takleef dena) na ho, mahaz pur-lutf aur dil-khush-kun baatein hon jinse ahl-e-majlis ko hansa aaye aur khush hon, isme harj nahiñ. [Aalamgiri]

Chapter:- 23

Ash'aar Ka Bayaan

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Ash'aar Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ (۲۲۳) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (۲۲۵) وَآلَهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (۲۲۶) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ

[Surah-Shu'ra-26, Aayat-224-227]

“Aur shaa'iroñ ki pairwi gumraah karte haiñ, kya tune na dekha ke woh har naale mein bhatakte phirte haiñ aur woh kehte haiñ jo nahiñ karte, magar woh jo imaan laye aur acche kaam kiye aur ba-kasrat Allah (عزوجل) ki yaad ki aur badla liya uske baa'd ke unpar zulm hua.” Ya'ni unke liye woh hukm nahiñ.

Hadees-01:- Saheeh Bukhari mein Ubai Bin Kaa'b (رضي الله عنه) se marvi, ke **Nabi-e-Kareem (ﷺ)** ne farmaya: “Baaz Ash'aar hikmat haiñ.”

Hadees-02:- Saheeh Bukhari va Muslim mein Baraa (رضي الله عنه) se marvi hai, ke **Nabi-e-Kareem (ﷺ)** ne Hassaan Bin Saabit (رضي الله عنه) se farmaya ke: “Mushrikeen ki hajv (mazammah) karo, Jibreel tumhare saath haiñ aur **Rasoolullah (ﷺ)** Hassaan se farmate: tum meri taraf se jawaab do. Ilaahi tu rooh-ul-quds se Hassaan ki taa'eed (madad) farma.”

Hadees-03:- Saheeh Muslim mein Hazrat-e-'Aaisha رضي الله تعالى عنها se marvi, kehti haiñ: maine **Rasoolullah (ﷺ)** ko Hassaan se yeh farmate suna ke: “Rooh-ul-Quds hamesha tumhaari taa'eed (madad) mein hai, jab tak tum Allah va **Rasool (عزوجل و صلى الله تعالى عليه وسلم)** ki taraf se mudaafa'at karte rahoge.”

Hadees-04:- Daar-e-Qutni ne Hazrat-e-'Aaisha رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah (ﷺ)** ke paas she'r ka zikr aaya. **Huzoor (ﷺ)** ne irshaad farmaya: “Woh ek kalaam hai, accha hai to accha hai aur bura hai to bura.”

Hadees-05:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah (ﷺ)** ne farmaya: “Aadmi ka pet peep se bhar jaye jo use faasid karde, yeh behtar hai is se ke she'r se bhara ho.”

Hadees-06:- Saheeh Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se riwaayat hai, kehte haiñ ke ham **Rasoolullah** (ﷺ) ke hamraah 'arj mein ja rahe the, ek shaa'ir she'r padhta hua saamne aaya. **Huzoor** (ﷺ) ne farmaya: "Shaitaan ko pakdo! Aadmi ka jauf (pet) peep se bhara ho, yeh is se behtar hai ke she'r se bhara ho."

Hadees-07:- Imaam-Ahmad ne Saa'd Bin Abi Waqqaas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Qayamat qaaim na hogi jab tak aise log zaahir na hon jo apni zubaanon ke zariye se khayenge, jis tarah gaay apni zubaan se khaati hai."

Ya'ni unka zariya-e-rizq logoñ ki ta'reef va mazammat karna hai aur usme haq va na-haq ka bilkul khayaal na karenge, jis tarah gaay iska khayaal nahiñ karti hai ke yeh cheez mufeed hai ya muzir jo cheez zubaan ke saamne aagayi kha gayi.

In Ahaadees se yeh ma'loom hua ke Ash'aar acche bhi hote haiñ aur bure bhi, agar **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) ki ta'reef ke Ash'aar hon ya unme hikmat ki baatein hon acche akhlaaq ki ta'leem ho to acche haiñ aur agar laghw va baatil par mushtamil (shaamil) hon to bure haiñ aur chunke aksar shu'ara aise hi be-tukki haankte haiñ is wajah se inki mazammat ki jaati hai.

Mas'alah-01:- Jo Ash'aar mubaah hon unke padhne mein harj nahiñ, Ash'aar mein agar kisi makhsos 'aurat ke ausaaf (khoobi) ka zikr ho aur woh zinda ho to padhna makrooh hai aur mar chuki ho ya khaas 'aurat ka zikr na ho to padhna jaaiz hai. She'r mein ladke ka zikr ho to wahi hukm hai jo 'aurat ke muta'alliq Ash'aar ka hai. [Aalamgiri]

Mas'alah-02:- Ash'aar ke padhne se agar yeh maqsood ho ke inke zariye se tafseer va hadees mein madad mile ya'ni 'arab ke muhaawaraat aur usloob-e-kalaam (guftugu ke tareeqe) par muttala' (aagah) ho, jaisa ke shu'ara-e-jaahiliyyat ke kalaam se istidlaal kiya jaata hai, isme koi harj nahiñ.

[Aalamgiri]

Chapter:- 24

Jhoot Ka Bayaan

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Jhoot Ka Bayaan:-

Jhoot aisi buri cheez hai ke har mazhab waale iski buraai karte haiñ tamaam adyaan (mazhab) mein yeh haraam hai islaam ne is se bachne ki bahut taakeed ki, Qur'aan-e-Majeed mein bahut mawaaqe' par iski mazammat farmaayi aur jhoot bolne waloñ par Khuda ki la'nat aayi. Hadeesoñ mein bhi iski buraai zikr ki gayi, iske muta'alliq baaz Ahaadees zikr ki jaati haiñ.

Hadees-01:- Saheeh Bukhari va Muslim mein 'Abdullah Bin Mas'ood (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Sidq (sacchaai) ko laazim karlo, kyun ke sacchaai neki ki taraf le jaati hai aur neki jannat ka raasta dhikaati hai aadmi baraabar sach bolta rehta hai aur sach bolne ki koshish karta rehta hai, yahañ tak ke woh **Allah** (عز وجل) ke nazdeek Siddiq likh diya jaata hai aur jhoot se bacho, kyun ke jhoot fujoor (gunaah) ki taraf le jaata hai aur fujoor jahannam ka raasta dhikaata hai aur aadmi baraabar jhoot bolta rehta hai aur jhoot bolne ki koshish karta hai, yahañ tak ke **Allah** (عز وجل) ke nazdeek kazzaab (jhoota) likh diya jaata hai."

Hadees-02:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs jhoot bolna chhod de aur woh baatil hai (ya'ni jhoot chhodne ki cheez hi hai) uske liye jannat ke kinaare mein makaan banaya jayega aur jisne jhagda karna chhoda aur woh haq par hai ya'ni bawajood haq par hone ke jhagda nahiñ karta, iske liye wast jannat (jannat ke darmiyaan) mein makaan banaya jayega aur jisne apne akhlaaq acche kiye, uske liye jannat ke aa'la darje mein makaan banaya jayega."

Hadees-03:- Tirmizi ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab banda jhoot bolta hai, uski badbu se farishta ek meel door ho jaata hai."

Hadees-04:- Abu-Dawood ne Sufyan Bin Asad Hazrami (رضي الله عنه) se riwaayat ki, kehte haiñ maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: "Badi khayaanat (dhoke) ki yeh baat hai ke tu apne bhai se koi baat kahe aur woh tujhe us baat mein saccha jaan raha hai aur to us se jhoot bol raha hai."

Hadees-05:- Imaam-Ahmad va Baihaqi ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Momin ki taba' mein tamaam khaslatein ho sakti hain magar khayaanat aur jhoot." Ya'ni yeh dono cheezein imaan ke khilaaf hain, momin ko inse door rahne ki bahut ziyada zaroorat hai.

Hadees-06:- Imaam-Maalik va Baihaqi ne Safwan Bin Saleem se riwaayat ki, ke **Rasoolullah** (ﷺ) se poocha gaya: kya momin buzdil hota hai?. Farmaya: Haañ. Phir 'arz ki gayi: kya momin bakheel hota hai?. Farmaya: Haañ. Phir kaha gaya, kya momin kazzaab (jhoota) hota hai?. Farmaya: Nahiñ.

Hadees-07:- Imaam-Ahmad ne Hazrat Abu-Bakr (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jhoot se bacho, kyun ke jhoot imaan se mukhaalif hai."

Hadees-08:- Imaam-Ahmad ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Banda poora momin nahiñ hota jab tak mazaq mein bhi jhoot ko na chhod de aur jhagda karna na chhod de, agarche saccha ho."

Hadees-09:- Imaam-Ahmad va Tirmizi va Abu-Dawood va Daarmi ne ba-riwaayate Bahz Bin Hakeem 'An Abihi 'An Jaddihi riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Halaakat hai uske liye jo baat karta hai aur logon ko hasaane ke liye jhoot bolta hai, uske liye halaakat hai, uske liye halaakat hai."

Hadees-10:- Baihaqi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Banda baat karta hai aur mahaz is liye karta hai ke logon ko hasaaye uski wajah se jahannam ki itni gehraayi mein girta hai jo aasmaan-o-zameen ke darmiyaan ke faasile se ziyada hai aur zubaan ki wajah se jitni laghzish (khataa) hoti hai, woh is se kahiñ ziyada hai jitni qadam se laghzish hoti hai."

Hadees-11:- Abu-Dawood va Baihaqi ne 'Abdullah Bin 'Aamir (رضي الله عنه) se riwaayat ki, kehte hain: **Rasoolullah** (ﷺ) hamaare makaan mein tashreef farma the. Meri maa ne mujhe bulaaya ke aao tumhein doongi. **Huzoor** (ﷺ)

ne farmaya: kya cheez dene ka iraada hai?. Unhoñ ne kaha: khajoor doongi. Irshaad farmaya: “Agar tu kuch nahiñ deti to yeh tere zimme jhoot likha jaata.”

Hadees-12:- Baihaqi ne Abu Barzah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jhoot se muh kaala hota hai aur chughli se qabr ka ‘azaab hai.”

Hadees-13:- Saheeh Bukhari va Muslim mein Umm-e-Kulsoom رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Woh shakhs jhoota nahiñ hai jo logon ke darmiyaan mein islah karta hai, acchi baat kehta hai aur acchi baat pahunchata hai.”

Ya'ni ek ki taraf se doosre ke paas acchi baat kehta hai, jo baat usne nahiñ kahi hai woh kehta hai, maslan usne tumhein salaam kaha hai, tumhaari ta'reef karta tha.

Hadees-14:- Tirmizi ne 'Asma Bint-e-Yazeed رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jhoot kahiñ theek nahiñ magar teen jaghon mein, mard apni 'aurat ko raazi karne ke liye baat kare aur ladaai mein jhoot bolna aur logon ke darmiyaan mein sulah karaane ke liye jhoot bolna.”

Mas'alah-01:- Teen sooraton mein jhoot bolna jaaiz hai ya'ni usme gunaah nahiñ. **Ek** jang ki soorat mein ke yahan apne muqaabil ko dhoka dena jaaiz hai, isi tarah jab zaalim zulm karna chahta ho uske zulm se bachne ke liye bhi jaaiz hai. **Doosri** soorat yeh hai ke do musalmanon mein ikhtilaaf hai aur yeh in dono mein sulah karaana chahta hai, maslan ek ke saamne yeh keh de ke woh tumhein accha jaanta hai, tumhaari ta'reef karta tha ya usne tumhein salaam kehla bheja hai aur doosre ke paas bhi isi qism ki baatein kare taake dono mein 'adaawat (dushmani, ikhtilaaf, bughz) kam ho jaye aur sulah ho jaye. **Teesri** soorat yeh hai ke bibi ko khush karne ke liye koi baat khilaaf-e-waqa' keh de. [Aalamgiri]

Mas'alah-02:- Tauriya ya'ni lafz ke jo zaahir maa'ne hain woh ghalat hain magar usne doosre maa'ne muraad liye jo saheeh hain, aisa karna bila-haajat jaaiz nahiñ aur haajat ho to jaaiz hai. Tauriya ki misaal yeh hai ke tumne

kisi ko khaane ke liye bulaaya woh kehta hai maine khaana khaa liya. Iske zaahir maa'na yeh haiñ ke us waqt ka khaana khaa liya hai magar woh yeh muraad leta hai ke kal khaya hai yeh bhi jhoot mein daakhil hai. [Aalamgiri]

Mas'alah-03:- Ihya-e-Haq (haq ko zinda karne) ke liye Tauriya jaaiz hai maslan shafee' ko raat mein jaaidaad-e-mashfoo'ah ki bai' ka 'ilm hua aur us waqt logoñ ko gawaah na bana sakta ho to subah ko gawaahon ke saamne yeh keh sakta hai ke mujhe bai' ka is waqt 'ilm hua. Doosri misaal yeh hai ke ladki ko raat ko haiz aaya aur usne khiyaar-e-buloogh ke taur par apne nafs ko ikhtiyaar kiya magar gawaah koi nahiñ hai to subah ko logoñ ke saamne yeh keh sakti hai ke maine is waqt khoon dekha. [Raddul-Muhtaar]

Mas'alah-04:- Jis acche maqsad ko sach bol kar bhi haasil kiya ja sakta ho aur jhoot bol kar bhi haasil kar sakta ho, uske haasil karne ke liye jhoot bolna haraam hai aur agar jhoot se haasil kar sakta ho, sach bolne mein haasil na ho sakta ho to baaz sooraton mein kizb (jhoot) bhi mubaah hai balke baaz sooraton mein waajib hai, jaise kisi be-gunaah ko zaalim shakhs qatl karna chaahata hai ya eezaa dena chaahata hai woh dar se chhupa hua hai, zaalim ne kisi se daryaaft kiya ke woh kahaañ hai? yeh keh sakta hai mujhe ma'loom nahiñ agarche jaanta ho ya kisi ki amaanat iske paas hai koi use cheenna chaahata hai poochta hai ke amaanat kahaañ hai? yeh inkaar kar sakta hai keh sakta hai ke mere paas uski amaanat nahiñ. [Raddul-Muhtaar]

Mas'alah-05:- Kisi ne chhup kar be-hayaai ka kaam kiya hai, us se daryaaft kiya gaya ke tu ne yeh kaam kya? woh inkaar kar sakta hai kyun ke aise kaam ko logoñ ke saamne zaahir kar dena yeh doosra gunaah hoga. Isi tarah agar apne muslim bhai ke bhed (raaz/secret) par muttala' (aagah) ho to uske bayaan karne se bhi inkaar kar sakta hai. [Raddul-Muhtaar]

Mas'alah-06:- Agar sach bolne mein fasaad paida hota ho to is soorat mein bhi jhoot bolna jaaiz hai aur agar jhoot bolne mein fasaad hota ho to haraam hai aur agar shak ho ma'loom nahiñ ke sach bolne mein fasaad hoga ya jhoot bolne mein, jab bhi jhoot bolna haraam hai. [Raddul-Muhtaar]

Mas'alah-07:- Jis qism ke mubaalagha ka aadatan riwaaj hai log use mubaalagha hi par mahmool karte haiñ uske haqeeqi maa'ne muraad nahiñ

lete woh jhoot mein daakhil nahiin, maslan yeh kaha ke: main tumhare paas hazaar martaba aaya ya hazaar martaba maine tum se yeh kaha. Yahan hazaar ka 'adad (ginti) muraad nahiin balke kayi martaba aana aur kehna muraad hai. Yeh lafz aise mauqe' par nahiin bola jayega ke ek hi martaba aaya ho ya ek hi martaba kaha ho aur agar ek martaba aaya aur yeh keh diya ke hazaar martaba aaya to jhoota hai. [Raddul-Muhtaar]

Mas'alah-08:- Taa'reez ki baaz sooratein jinme logoon ka dil khush karna aur mizaah (hasi ki baat) maqsood ho jaaiz hai. Jaisa ke hadees mein farmaya ke: "Jannat mein budhiya nahiin jayegi" ya "Main tumhe oontni ke bacche par sawaar karunga." [Raddul-Muhtaar]

Chapter:- 25

Zubaan Ko Rokna Aur Gaali-Galoch Aur Chughli Se Parhez Karna

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Zubaan Ko Rokna Aur Gaali-Galoch Gheebat Aur Chughli Se Parhez Karna:-

Hadees-01:- Saheeh Bukhari mein Sahl Bin Saa'd (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs mere liye is cheez ka zaamin ho jaye jo uske jabdon ke darmiyaan mein hai ya'ni zubaan ka aur uska jo uske dono paau ke darmiyaan mein hai ya'ni sharmgaah ka, main uske liye jannat ka zaamin hun." Ya'ni **zubaan** aur **sharmgaah** ko mamnu'at (gunaahon) se bachaane par jannat ka waa'da hai.

Hadees-02:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Banda **Allah-Ta'ala** ki khushnoodi ki baat bolta hai aur uski taraf tawajjoh bhi nahi karta ya'ni yeh khayaal bhi nahi karta ke **Allah-Ta'ala** itna khush hoga, **Allah-Ta'ala** usko darjon buland karta hai aur banda **Allah-Ta'ala** ki na-khushi ki baat bolta hai aur uski taraf dhyaan nahi dharta ya'ni uske zehen mein yeh baat nahi hoti ke **Allah-Ta'ala** is se itna naaraaz hoga, is kalime ki wajah se jahannam mein girta hai."

Aur Bukhari va Muslim ki ek riwaayat mein hai ke: "Jahannam ki itni gehraayi mein girta hai jo mashriq-o-maghrib ke faasile se bhi ziyada hai."

Hadees-03:- Tirmizi va Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo cheez insaan ko sab se ziyada jannat mein daakhil karne wali hai, woh taqwa aur husn-e-khulq (acche akhlaaq) hai aur jo cheez insaan ko sab se ziyada jahannam mein le jaane wali hai, woh do jauf-daar (khukal) cheezein hain, muh aur sharmgaah."

Hadees-04:- Imaam-Ahmad va Tirmizi va Daarmi va Baihaqi ne 'Abdullah Bin 'Amr رضي الله تعالى عنها se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Jo chup raha, use najaat hai."

Hadees-05:- Imaam-Ahmad va Tirmizi ne 'Uqbah Bin 'Aamir (رضي الله عنه) se riwaayat ki, kehte haiñ maiñ **Huzoor** (ﷺ) ki khidmat mein haazir hua aur 'arz ki: najaat kya hai?. Irshaad farmaya: "Apni zubaan par qaabu rakho aur tumhara ghar tumhare liye gunjaish rakhe (ya'ni bekaar idhar-udhar na jao) aur apni khataa par gira (aansu bahaaya) karo."

Hadees-06:- Tirmizi ne Abu Sa'eed Khudri (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya ke: "Ibn-e-Adam jab subah karta hai to tamaam aa'za zubaan ke saamne aajizaana yeh kehte haiñ: ke tu Khuda se dar, ke ham sab tere saath waabasta haiñ, agar tu seedhi rahi to ham sab seedhe rahenge aur tu tedhi ho gayi to ham sab tedhe ho jayenge."

Hadees-07:- Imaam-Maalik va Ahmad ne Hazrat 'Ali Bin Hussain رضي الله تعالى عنهما se aur Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se aur Tirmizi aur Baihaqi ne donoñ se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Aadmi ke islaam ki achchhaai mein se yeh hai ke laayaa'ni cheez chhod de." Ya'ni jo cheez kaar-aamad (useful) na ho usme na pade, zubaan va dil va jawaareh (haath paaun aur badan ke doosre hisse) ko bekaar baaton ki taraf mutawajjeh (tawajjoh) na kare.

Hadees-08:- Tirmizi ne Sufyan Bin 'Abdullah Saqafi (رضي الله عنه) se riwaayat ki, kehte haiñ: maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) sab se ziyada kis cheez ka mujh par khauf hai? ya'ni kis cheez ke zarar ka ziyada andesha hai. **Huzoor** (ﷺ) ne apni zubaan pakad kar farmaya: "Yeh hai."

Hadees-09:- Baihaqi ne Shua'bul Imaan mein Imraan Bin Hittan se riwaayat ki, kehte haiñ maiñ Abu-Zar (رضي الله عنه) ke paas gaya, unhein kaali kamli odhe huye masjid mein tanha baitha hua dekha. Maine kaha: Abu-Zar yeh tanhaai kaisi?. Unhon ne kaha: maine **Rasoolullah** (ﷺ) ko farmate suna ke: "Tanhaai acchi hai bure ham-nasheen se aur ham-nasheen-saaleh tanhaai se behtar hai aur acchi baat bolna **khamoshi** se behtar hai aur buri baat bolne se chup rehna behtar hai."

Hadees-10:- Baihaqi ne 'Imraan Bin Hussain رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Sukoot (khamoshi) par qaaim rehna 60 baras ki 'ibaadat se afzal hai."

Hadees-11:- Baihaqi ne Abu-Zar (رضي الله عنه) se riwaayat ki, kehte haiñ ke maine ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mujhe wasiyyat farmaaiye, irshaad farmaya: maiñ tumko taqwa ki wasiyyat karta huñ ke is se tumhare sab kaam aaraasta ho jayenge. Maine ‘arz ki aur wasiyyat farmaaiye. Farmaya: ke tilawat-e-qur’aan aur zikrullaah ko laazim karlo, ke iski wajah se tumhara zikr aasmaan mein hoga aur zameen mein tumhare liye noor hoga. Maine kaha aur wasiyyat farmaaiye. Irshaad farmaya: ziyadati-e-khamoshi ko laazim karlo, ke is se shaitaan dafa’ hoga aur tumhein deen ke kaamon mein madad degi. Maine ‘arz ki aur wasiyyat kijiye. Farmaya ke: ziyada hasne se bacho ke yeh dil ko murda kar deta hai aur chehre ke noor ko door karta hai. Maine kaha aur wasiyyat kijiye. Farmaya: haq bolo agarche kadwa ho. Maine kaha aur wasiyyat kijiye. Farmaya ke **Allah** (عزوجل) ke baare mein malaamat (laa’n-taa’n) karne waale ki malaamat se na daro. Maine kaha aur wasiyyat kijiye. Farmaya: tumko doosre logoñ se roke woh cheez jo tum apne nafs se jaante ho.” Ya’ni jo apne ‘uyoob (‘aib) ki taraf nazar rakhega doosroñ ke ‘uyoob (‘aibon) mein na padega aur kaam ki baat yeh hai ke apne ‘aib par nazar ki jaye taake uske zaail (mitaane/door) karne ki koshish ki jaye.

Hadees-12:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Aye Abu-Zar! Kya maiñ tumko aisi 2 baatein na bataaduñ jo peeth par halki haiñ aur meezaan mein bhaari haiñ?. Unhon ne kaha: haan. Irshaad farmaya: ziyada khamosh rehna aur khoobi-e-akhlaaq, Qasam hai uski jiske haath mein meri jaan hai! Tamaam makhluqaat ne inki misl par ‘amal nahiñ kiya.” Yani inki misl (equivalent) koi cheez nahiñ jis par ‘amal kiya jaye.

Hadees-13:- Imaam-Maalik ne Aslam se riwaayat ki, ke ek din Hazrat ‘Umar (رضي الله عنه) Hazrat Abu-Bakr Siddiq (رضي الله عنه) ke paas gaye aur Hazrat Siddiq-e-Akbar (رضي الله عنه) apni zubaan pakad kar kheench rahe the. Hazrat ‘Umar (رضي الله عنه) ne ‘arz ki: kya baat hai **Allah** (عزوجل) aap ki maghfirat kare, Hazrat Siddiq (رضي الله عنه) ne farmaya: isne mujhe mahaalik (halaakaton) mein daala hai.

Hadees-14:- Imaam-Ahmad va Baihaqi ne ‘Ubaadah Bin Saamit (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: “Mere liye 6 cheezon ke

zaamin ho jao main tumhare liye jannat ka zimmedaar hota huñ. [1].Jab baat karo sach bolo aur [2].Jab waa'da karo use poora karo aur [3].Jab tumhare paas amaanat rakhi jaye use ada karo aur [4].Apni sharm-gaahoñ ki hifaaazat karo aur [5].Apni nigaahaiñ neechi rakho aur [6].Apne haathoñ ko roko.” Ya'ni haath se kisi ko eezaa na pahunchaao.

Hadees-15:- Tirmizi ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Momin na taa'n karne wala hota hai, na **la'nat** karne wala, na fuhsh (be-hayaai/gaali) bakne wala be-huda hota hai.”

Hadees-16:- Tirmizi ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Momin ko yeh na chahiye ke la'nat karne wala ho.”

Hadees-17:- Saheeh Muslim mein Abu Dardah (رضي الله عنه) se riwaayat hai, kehte haiñ maine **Rasoolullah** (ﷺ) ko farmate suna hai ke: “Jo log la'nat karte haiñ, woh qayamat ke din na gawaah honge, na kisi ke sifaarshi.”

Hadees-18:- Tirmizi va Abu-Dawood ne Samurah Bin Jundub (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “**Allah** (عز وجل) ki la'nat-o-ghazab aur jahannam ke saath aapas mein la'nat na karo.”

Hadees-19:- Abu-Dawood ne Abu-Darda (رضي الله عنه) se riwaayat ki, kehte haiñ maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: “Jab banda kisi cheez par la'nat karta hai to woh la'nat aasmaan ko jaati hai, aasmaan ke darwaaze band kar diye jaate haiñ phir zameen par utaari jaati hai, uske darwaaze bhi band kar diye jaate haiñ phir dahne baayein jaati hai, jab kahiñ raasta nahiñ paati to uski taraf aati hai jis par la'nat bheji gayi, agar use iska ahal (laaiq) paati hai to us par padti hai, warna bhejne waale par aa jaati hai.”

Hadees-20:- Tirmizi va Abu-Dawood ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke ek shakhs ki chaadar ko hawa ke tez jhonke lage, usne hawa par la'nat ki. **Rasoolullah** (ﷺ) ne farmaya: “Hawa par la'nat na karo ke woh **Khuda** ki taraf se maamoor (hukm ki huyi) hai aur jo shakhs aisi cheez par la'nat karta hai jo la'nat ki ahal na ho to la'nat usi par laut aati hai.”

Hadees-21:- Tirmizi ne Ubai (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Hawa ko gaali na do aur jab dekho ke tumhein buri lagti hai to yeh kaho ke Ilaahi! main iski khair ka suwaal karta hun aur jo kuch isme khair hai aur jis khair ka ise hukm hua aur main iske shar se panaah maangta hun aur jo kuch isme shar hai aur iske shar se jiska ise hukm hua.”

Hadees-22:- Saheeh Muslim mein Jaabir (رضي الله عنه) se riwaayat hai, ke ek shakhs ne apni sawaari ke jaanwar par la'nat ki, **Rasoolullah** (ﷺ) ne farmaya: “Is se utar jao hamaare saath main mal'oon cheez ko le kar na chalo, apne upar aur apni aulaad va amwaal par bad-du'a na karo, kahi aisa na ho ke yeh bad-du'a us saa'at (waqt) mein ho jisme jo du'a Khuda se ki jaye qubool hoti hai.”

Hadees-23:- Tabraani ne Saabit Bin Dahhaak Ansaari (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Momin par la'nat karna uske qatl ki misl (tarah) hai aur jo shakhs momin mard ya 'aurat par kufr ki tohmat lagaaye to yeh uske qatl ki misl hai.”

Hadees-24:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs apne bhai ko kaafir kahe to us kalime ke saath dono mein se ek lautega.” Ya'ni yeh kalima dono mein se ek par padega.

Hadees-25:- Saheeh Bukhari mein Abu-Zar (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs doosre ko fisq aur kufr ki tohmat lagaaye aur woh aisa na ho to us kehne waale par laut-ta hai.”

Hadees-26:- Saheeh Bukhari va Muslim mein Abu-Zar (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs kisi ko kaafir keh kar bulaaye ya dushman-e-khuda kahe aur woh aisa nahi hai to isi kehne waale par lautega.”

Hadees-27:- Bukhari va Muslim va Ahmad va Tirmizi va Nasaa'i va Ibn-e-Maajah 'Abdullah Bin Mas'ood (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Muslim se **gaali-galoch** karna fisq hai aur us se qitaal kufr hai.”

Hadees-28:- Saheeh Muslim mein Anas va Abu-Hurairah رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Do shakhs gaali-galoch karne waale unhoñ ne jo kuch kaha sab ka wabaal uske zimme hai jisne shuru’ kiya hai, jab tak mazloom tajaawuz na kare.” Ya’ni jitna pehle ne kaha, us se ziyada na kahe.

Hadees-29:- Tabraani ne Samura (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Agar koi kisi ko bura-bhala kehna hi chaahta hai to na us par iftiraa kare (tohmat lagaaye), na uske waalidain ko gaali de, na iski qaum ko gaali de, haañ agar usme aisi baat hai jo iske ‘ilm mein hai to yuñ kahe ke tu bakheel hai ya tu buzdil hai ya tu jhoota hai ya bahut sone wala hai.”

Hadees-30:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Fuhsh (**be-hayaai**) jis cheez mein hoga, use ‘aib-daar kar dega aur haya jisme hogi, use aaraasta kardegi.”

Hadees-31:- Saheeh Bukhari va Muslim mein Hazrat-e-‘Aaisha رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) farmate haiñ: “**Allah-Ta’ala** ke nazdeek qayamat ke din sab logoñ mein bad-tar martaba uska hai ke uske shar se bachne ke liye logoñ ne use chhod diya ho.” Aur ek riwaayat mein hai ke: “Uske fuhsh (be-huda baatoñ) se bachne ke liye chhod diya ho.”

Hadees-32:- Bukhari va Muslim va Ahmad va Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) farmate haiñ ke **Allah-Ta’ala** ne farmaya: “Ibn-e-Aadam mujhe eezaa deta hai ke dahr (zamaana/waqt) ko bura kehta hai, dahr to main huñ mere haath mein sab kaam haiñ, raat aur din ko main badalta huñ.” Ya’ni zamaane ko bura kehna **Allah** (عز وجل) ko bura kehna hai ke zamaane mein jo kuch hota hai, woh sab **Allah-Ta’ala** ki taraf se hota hai.

Hadees-33:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab koi shakhs yeh kahe ke sab log halaak ho gaye to sab se ziyada halaak hone wala yeh hai.” Ya’ni jo shakhs tamaam logoñ ko gunaah-gaar aur mustahiq-e-naar bataaye to sab se badh kar gunaah-gaar woh khud hai.

Hadees-34:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Sab se ziyada bura qayamat ke din usko paaoge, jo zul-wajhain ho.”

Ya'ni **do-rukha aadmi** ke unke paas ek muh se aata hai aur inke paas doosre muh se aata hai ya'ni munaafiqon ki tarah kahiin kuch kehta hai aur kahiin kuch kehta hai, yeh nahiin ke ek tarah ki baat sab jagah kahe.

Hadees-35:- Daarmi ne Ammaar Bin Yasir (رضي الله تعالى عنهما) se riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs duniya mein do-rukha hoga, qayamat ke din aag ki zubaan uske liye hogi.” Abu-Dawood ki riwaayat mein hai ke: “Uske liye 2 zubaanein aag ki hongii.”

Hadees-36:- Saheeh Bukhari va Muslim mein Huzaifa (رضي الله عنه) se marvi, kehte haiin ke **Rasoolullah** (ﷺ) ko maine yeh farmate suna ke: “Jannat mein **chugal-khor** nahiin jayega.”

Hadees-37:- Baihaqi ne Shua'bul Imaan mein 'Abdul Rahman Bin Ghanam va 'Asma Bint-e-Yazeed (رضي الله تعالى عنهما) se riwaayat ki ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: “**Allah** (عز وجل) ke nek bande woh haiin ke unke dekhne se Khuda yaad aaye aur **Allah** (عز وجل) ke bure bande woh haiin, jo chughli khaate haiin, doston mein judaai daalte haiin aur jo shakhs jurm se bari hai, us par takleef daalna chaahate haiin.”

Hadees-38:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: tumhein ma'loom hai **gheebat** kya hai?. Logon ne 'arz ki: **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) khoob jaante haiin. Irshaad farmaya: gheebat yeh hai ke tu apne bhai ka is cheez ke saath zikr kare jo use buri lage. Kisi ne 'arz ki: agar mere bhai mein woh maujood ho jo main kehta hun (jab to gheebat nahiin hogi). Farmaya: “Jo kuch tum kehte ho, agar usme maujood hai jab hi to gheebat hai aur jab tum aisi baat kaho jo usme ho nahiin, yeh bohtaan hai.”

Hadees-39:- Imaam-Ahmad va Tirmizi va Abu-Dawood ne Hazrat-e-'Aaisha (رضي الله تعالى عنها) se riwaayat ki, kehti haiin: maine **Nabi-e-Kareem** (ﷺ) se kaha, Safiyyah (رضي الله تعالى عنها) ke liye yeh kaafi hai ke woh aisi haiin aisi haiin ya'ni

pasta-qad (short height) haiñ, **Huzoor** (ﷺ) ne irshaad farmaya ke: “Tumne aisa kalima kaha ke agar samundar mein milaaya jaye to us par ghaalib aajaye.” Ya’ni kisi pasta-qad ko naataa, thignaa kehna bhi gheebat mein daakhil hai, jabke bila-zaroorat ho.

Hadees-40:- Baihaqi ne Ibn-e-‘Abbaas رضى الله تعالى عنهما se riwaayat ki, 2 shakhsoñ ne zohar ya ‘asr ki namaaz padhi aur woh donoñ rozadaar the, jab namaaz padh chuke **Nabi-e-Kareem** (ﷺ) ne farmaya: tum donoñ wuzu’ karo aur namaaz ka i’aada karo (ya’ni phir se namaaz padho) aur rozah poora karo aur doosre din is roze ki qaza karna. Unhoñ ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Yeh hukm kis liye?. Irshaad farmaya: “Tumne fulaañ shakhs ki gheebat ki hai.”

Hadees-41:- Tirmizi ne Hazrat-e-‘Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Maiñ isko pasand nahiñ karta ke kisi ki naql karuñ, agarche mere liye itna-itna ho.” Ya’ni naql karna duniya ki kisi cheez ke muqaabil mein durust nahiñ ho sakta.

Hadees-42:- Baihaqi ne Shua’bul Imaan mein Abu Sa’eed va Jaabir رضى الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: gheebat zina se bhi ziyada sakht cheez hai. Logoñ ne ‘arz ki, **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) zina se ziyada sakht gheebat kyun kar hai. Farmaya ke: “Mard zina karta hai phir tauba karta hai, **Allah-Ta’ala** uski tauba qubool farmata hai aur gheebat karne waale ki maghfirat na hogi, jab tak woh na mu’aaf karde jiski gheebat hai.” Aur Anas (رضي الله عنه) ki riwaayat mein hai ke: “Zina karne wala tauba karta hai aur gheebat karne waale ki tauba nahiñ hai.”

Hadees-43:- Baihaqi ne Da’waat-e-Kabeer mein Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke gheebat ke kaffare mein yeh hai ke jiski gheebat ki hai, uske liye istighfaar kare, yeh kahe: اَللّٰهُمَّ اغْفِرْ لَنَا وَلِه. “Ilaahi! hamein aur use bakhsh de.”

Hadees-44:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke Maa’iz Aslami (رضي الله عنه) ko jab Rajm kiya gaya tha, do shakhs aapas mein baatein karne lage, ek ne doosre se kaha: ise to dekho ke **Allah** (عزوجل) ne iski parda-poshi

ki thi magar iske nafs ne na chhoda, kutte ki tarah Rajm kiya gaya. **Huzoor** (ﷺ) ne sun kar sukoot farmaya. Kuch der tak chalte rahe, raaste mein mara hua gadha mila jo paauñ phailaaye huye tha. **Huzoor** (ﷺ) ne un donoñ shakhsoñ se farmaya: jao is murdaar gadhe ka gosht khaao. Unhoñ ne 'arz ki: **Ya Nabiyaallah** (ﷺ)! Ise kaun khaayega?. Irshaad farmaya: "Woh jo tumne apne bhai ki aabru-rezi ki, woh is gadhe ke khaane se bhi ziyada sakht hai. Qasam hai uski jiske haath mein meri jaan hai! woh (Maa'iz) is waqt jannat ki nehron mein ghote laga raha hai."

Hadees-45:- Imaam-Ahmad va Nasaa'i va Ibn-e-Maajah va Haakim ne Usaamah Bin Shareek (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Aye Allah ke Bando! **Allah** (عز وجل) ne harj utha liya, magar jo shakhs kisi mard muslim ki bataur-e-zulm aabru-rezi kare, woh harj mein hai aur halaak hua."

Hadees-46:- Imaam-Ahmad va Abu-Dawood va Haakim ne Mustaurid Bin Shaddaad (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: "Jis shakhs ko kisi mard muslim ki buraai karne ki wajah se khaane ko mila, **Allah-Ta'ala** usko utna hi jahannam se khilaayega aur jisko mard muslim ki buraai ki wajah se kapda pehenne ko mila, **Allah-Ta'ala** usko jahannam ka utna hi kapda pehnaayega."

Hadees-47:- Imaam-Ahmad va Abu-Dawood ne Abu Barzah Aslami (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Aye woh log jo zubaan se imaan laye aur imaan unke dilon mein daakhil nahiñ hua musalmanoñ ki gheebat na karo aur unki chhupi hui baaton ki tatol na karo, is liye ke jo shakhs apne musalman bhai ki chhupi hui cheez ki tatol karega, **Allah-Ta'ala** uski posheeda cheez ki tatol karega aur jiski **Allah** (عز وجل) tatol karega usko ruswa kar dega, agarche woh apne makaan ke andar ho."

Hadees-48:- Imaam-Ahmad va Abu-Dawood ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: jab mujhe Me'raaj hui, ek qaum par guzra jinke naakhun taambe ke the, woh apne muh aur seene ko nochte the. Maine kaha: Jibreel yeh kaun log haiñ?. Jibreel ne kaha: "Yeh woh haiñ jo logoñ ka gosht khaate the aur unki aabru-rezi karte the."

Hadees-49:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Musalman ki sab cheezein musalman par haraam hain uska maal aur uski aabru aur uska khoon, aadmi ko buraai se itna hi kaafi hai ke woh apne musalman bhai ko haqeer jaane.”

Hadees-50:- Abu Dawood ne Mu'aaz Bin Anas Juhni (رضي الله عنه) riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs musalman par koi baat kahe is se maqsad 'aib lagaana ho, **Allah-Ta'ala** usko Pulsiraat par rokega jab tak us cheez se na nikle jo usne kahi.”

Hadees-51:- Abu Dawood ne Jaabir Bin 'Abdullah aur Abu Talha Bin Sahl رضي الله تعالى عنهم se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jahaan mard muslim ki hatak-e-hurmat (be-'izzati) ki jaati ho aur uski aabru-rezi (tohmat/tauheen) ki jaati ho aisi jagah jisne uski madad na ki, ya'ni yeh khamosh sunta raha aur unko mana' na kiya to **Allah-Ta'ala** uski madad nahiin karega jahaan use pasand ho ke madad ki jaye aur jo shakhs mard muslim ki madad karega aise mauqe' par jahaan uski hatak-e-hurmat aur aabru-rezi ki ja rahi ho, **Allah-Ta'ala** uski madad farmayega aise mauqe' par jahaan use mehboob hai ke madad ki jaye.”

Hadees-52:- Sharh-us-Sunnah mein Anas (رضي الله عنه) se marvi, ke **Nabi** (ﷺ) ne farmaya ke: “Jiske saamne uske musalman bhai ki gheebat ki jaye aur woh uski madad par qadir ho aur madad ki, **Allah-Ta'ala** duniya aur aakhirat mein uski madad karega aur agar bawajood-e-qudrat uski madad nahiin ki to **Allah-Ta'ala** duniya aur aakhirat mein use pakdega.”

Hadees-53:- Baihaqi ne 'Asma Bint-e-Yazeed رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs apne bhai ke gosht se uski gheebat mein roke ya'ni musalman ki gheebat ki ja rahi thi, usne roka to **Allah** (عز وجل) par haq hai ke use jahannam se aazaad karde.”

Hadees-54:- Sharh-us-Sunnah mein Abu Dardah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo musalman apne bhai ki aabru se roke ya'ni kisi muslim ki aabru-rezi hoti thi isne mana' kiya to **Allah** (عز وجل) par haq hai ke qayamat ke din usko jahannam ki aag se bachaaye. Uske baa'd

is aayat ki tilaawat ki.” **وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ (٣٤)** “Musalmanoñ ki madad karna ham par haq hai.” [Surah-Rum-(30), Aayat-47]

Hadees-55:- Tirmizi va Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Ek momin doosre momin ka aaina hai aur momin momin ka bhai hai, uski cheezoñ ko halaak hone se bachaaye aur gheebat mein uski hifaazat kare.”

Hadees-56:- Imaam-Ahmad va Tirmizi ne ‘Uqbah Bin ‘Aamir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs aisi cheez dekhe jisko chhupaana chahiye aur usne parda daal diya ya’ni chhupa di to aisa hai jaise mauooda (ya’ni zinda dargor) ko zinda kiya.”

Hadees-57:- Abu Nu’aim ne Ma’rifa mein Shabeeb Bin Saa’d Balvi se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Bande ko qayamat ke din uska daftar khula hua milega, woh usme aisi nekiyaañ bhi dekhega jinko kiya nahiñ hai. ‘Arz karega: Aye Rab! yeh mere liye kahañ se aayiñ? Maine to inheñ kiya nahiñ. Us se kaha jayega ke yeh woh haiñ jo teri la-‘ilmi mein logoñ ne teri gheebat ki thi.”

Hadees-58:- Tirmizi ne Mu’aaz (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jisne apne bhai ko aise gunaah par ‘aar (sharmindagi) dilaaya jis se woh tauba kar chuka hai, to marne se pehle woh khud us gunaah mein muhtala ho jayega.”

Hadees-59:- Tirmizi ne Waasilah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Apne bhai ki shamaatat na kar ya’ni uski museebat par izhaar-e-masarrat (khushi ka izhaar) na kar, ke **Allah-Ta’ala** us par rahm karega aur tujhe usme muhtala kar dega.”

Hadees-60:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Meri saari ummat aafiyat mein hai magar mujaahireen ya’ni jo log khullam-khulla gunaah karte haiñ yeh aafiyat mein nahiñ, unki gheebat aur buraai ki jayegi aur aadmi ki be-baaki se yeh hai ke raat mein usne koi kaam kiya ya’ni gunaah ka kaam aur Khuda ne usko chhupaaya aur yeh subah ko khud kehta hai, ke aaj raat mein maine yeh

kiya, Khuda ne us par parda daala tha aur yeh shakhs pardah-e-ilaahi ko hata deta hai.”

Hadees-61:- Tabraani va Baihaqi ne ba-riwaayate Bahz Bin Hakeem ‘An Abihi ‘An Jaddihi riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaaya: kya faajir ke zikr se bachte ho usko log kab pehchanenge, faajir ka zikr us cheez ke saath karo jo usme hai, taake log us se bachein.”

Hadees-62:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jisne haya ki chaadar daal di uski gheebat nahiñ.” Ya’ni aisoñ ki buraai bayaan karna gheebat mein daakhil nahiñ.

Hadees-63:- Tabraani ne Muawiya Bin Haidah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Faasiq ki gheebat nahiñ hai.”

Hadees-64:- Saheeh Muslim mein Miqdaad Bin Aswad (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Mubaalagha ke saath madh (badha-chadha ke ta’reef) karne waloñ ko jab tum dekho, to unke muh mein khaak daal do.”

Hadees-65:- Saheeh Bukhari mein Abu Moosa Ash’ari (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) ne ek shakhs ko suna ke doosre ki ta’reef karta hai aur ta’reef mein mubaalagha karta hai. Irshaad farmaya: “Tumne use halaak kar diya ya uski peeth tod di.”

Hadees-66:- Saheeh Bukhari va Muslim mein Abu-Bakrah (رضي الله عنه) se marvi, kehte haiñ ke **Nabi-e-Kareem** (ﷺ) ke saamne ek shakhs ne ek shakhs ki ta’reef ki, **Huzoor** (ﷺ) ne farmaya: “Tujhe halaakat ho tune apne bhai ki gardan kaat di, isko teen martaba farmaya, jis shakhs ko kisi ki ta’reef karni zaroori hi ho to yeh kahe ke mere gumaan mein fulaan aisa hai agar uske ‘ilm mein yeh ho ke woh aisa hai aur **Allah** (عزوجل) usko khoob jaanta hai aur **Allah** (عزوجل) par kisi ka tazkiya na kare.” Ya’ni jazm (pukhta) aur yaqeen ke saath kisi ki ta’reef na kare.

Hadees-67:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab faasiq ki madh (ta’reef) ki jaati hai, **Rab-Ta’ala** ghazab farmata hai aur ‘arsh-e-ilaahi jumbish karne (hilne) lagta hai.”

Masaail-e-Fiqhiyyah:-

Gheebat ke yeh maa'ne haiñ ke kisi shakhs ke posheeda 'aib ko (jisko woh doosroñ ke saamne zaahir hona pasand na karta ho) uski buraai karne ke taur par zikr karna aur agar usme woh baat hi na ho to yeh gheebat nahiñ balke bohtaan hai Qur'aan-e-Majeed mein farmaya:-

وَلَا يَغْتَابُ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ

[Surah-49, Aayat-12]

“Tum aapas mein ek doosre ki gheebat na karo, kya tum mein koi is baat ko pasand karta hai ke apne murda bhai ka gosht khaaye isko to tum bura samajhte ho.”

Ahaadees mein bhi gheebat ki bahut buraai aayi hai, chand hadeesein zikr kardi gayin unhein ghaur se padho, is haraam se bachne ki bahut ziyada zaroorat hai. Aaj-kal musalmanoñ mein yeh bala bahut phaili hui hai is se bachne ki taraf bilkul tawajjoh nahiñ karte, bahut kam majlisein aisi hoti haiñ jo chughli aur gheebat se mehfooz hon.

Mas'alah-01:- Ek shakhs namaaz padhta hai aur roze rakhta hai magar apni zubaan aur haath se doosre musalmanoñ ko zarar pahunchata hai uski is eezaa-rasaani ko logoñ ke saamne bayaan karna gheebat nahiñ, kyun ke is zikr ka maqsad yeh hai ke log uski is harkat se waaqif ho jayein aur us se bachte rahein kahiñ aisa na ho ke uski namaaz aur roze se dhoka kha jayein aur museebat mein mubtala ho jayein. Hadees mein irshaad farmaya ke: “Kya tum faajir ke zikr se darte ho jo kharaabi ki baat usme hai bayaan kardo taake log us se parhez karein aur bachein.” [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Aise shakhs ka haal jiska zikr upar guzra agar baadshah ya qaazi se kaha taake use saza mile aur apni harkat se baaz aajaye yeh chughli aur gheebat mein daakhil nahiñ. [Durr-e-Mukhtar] Yeh hukm faasiq va faajir ka hai jiske shar se bachaane ke liye logoñ par uski buraai khol dena jaaiz hai aur gheebat nahiñ. Ab samajhna chahiye ke bad-'aqeeda logoñ ka zarar faasiq ke zarar se bahut zaaid hai faasiq se jo zarar pahunchega woh us se bahut kam hai, jo bad-'aqeeda logoñ se pahunchta hai, faasiq se aksar

duniya ka zarar hota hai aur bad-mazhab se to deen va imaan ki barbaadi ka zarar hai aur bad-mazhab apni bad-mazhabi phailaane ke liye namaaz roze ki ba-zaahir khoob paabandi karte haiñ, taake unka waqaar logoñ mein qaa'im ho, phir jo gumraahi ki baat karenge unka poora asar hoga, lihaaza aisoñ ki bad-mazhabi ka izhaar faasiq ke fisq ke izhaar se ziyada ahem hai iske bayaan karne mein hargiz daregh (jhijak) na karein.

Aaj-kal ke baaz soofi apna taqaddus (paakeezgi) yuñ zaahir karte haiñ ke hamein kisi ki buraai nahiñ karni chahiye yeh shaitaani dhoka hai makhlooq-e-khuda ko gumraahon se bachaana yeh koi ma'mooli baat nahiñ, balke yeh **Ambiya-e-Kiraam** (عليهم السلام) ki sunnat hai jisko naakaara taawilaat se chhodna chahta hai aur uska maqsood yeh hota hai ke main har-dil-'azeez (sab ka pyaara) banoon, kyun kisi ko apna mukhaalif karun.

Mas'alah-03:- Yeh ma'loom hai ke jisme buraai paayi jaati hai agar uske waalid ko khabar ho jayegi to woh is harkat se rok dega, to uske baap ko khabar karde, zabaani keh sakta ho to zabaani kahe ya tahreer ke zariye muttala' (aagah) karde aur agar ma'loom hai ke apne baap ka kaha bhi nahiñ maanega aur baaz nahiñ aayega to na kahe ke bila-wajah 'adaawat (dushmani) paida hogi. Isi tarah bibi ki shikaayat uske shauhar se ki ja sakti hai aur ri'aaya ('awaam, jantaa) ki baadshah se ki ja sakti hai. [Raddul-Muhtaar; Durr-e-Mukhtar] Magar yeh zaroor hai ke zaahir karne se uski buraai karna maqsood na ho balke asli maqsad yeh ho ke woh log is buraai ka insidaad (buraai ki rok-thaam) karein aur uski yeh 'aadat chhoot jaye.

Mas'alah-04:- Kisi ne apne musalman bhai ki buraai afsos ke taur par ki ke mujhe nihaayat afsos hai ke woh aise kaam karta hai yeh gheebat nahiñ, kyun ke jiski buraai ki agar use khabar bhi ho gayi to is soorat mein woh bura na maanega, bura us waqt maanega jab use ma'loom ho ke us kehne waale ka maqsood hi buraai karna hai, magar yeh zaroor hai ke is cheez ka izhaar usne hasrat va afsos hi ki wajah se kiya ho warna yeh gheebat hai balke ek qism ka nifaaq aur riya aur apni madh-saraai (khud ki ta'reef) hai, kyun ke usne musalman bhai ki buraai ki aur zaahir yeh kiya ke buraai maqsood nahiñ yeh nifaaq hua aur logoñ par yeh zaahir kiya ke yeh kaam main apne liye aur doosron ke liye bura jaanta hun yeh riya hai aur

chunke gheebat ko gheebat ke taur par nahiñ kiya, lihaaza apne ko sulaha (nekoñ) mein se hona bataaya yeh tazkiya-e-nafs aur khud-sataayi (khud ki ta'reef) hui. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-05:- Kisi basti ya shaher waloñ ki buraai ki, maslan yeh kaha ke wahañ ke log aise haiñ, yeh gheebat nahiñ kyuñ ke aise kalaam ka yeh maqsad nahiñ hota ke wahañ ke sab hi log aise haiñ balke baaz log muraad hote haiñ aur jin baaz ko kaha gaya woh ma'loom nahiñ, gheebat us soorat mein hoti hai jab mu'ayyan (khaas) va ma'loom ashkhaas (logoñ) ki buraai zikr ki jaye aur agar iska maqsood wahañ ke tamaam logoñ ki buraai karna hai to yeh gheebat hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-06:- Faqeeh Abul-Lais ne farmaya ke gheebat 4 qism ki hai:

Ek **Kufr**: iski soorat yeh hai ke ek shakhs gheebat kar raha hai us se kaha gaya ke gheebat na karo. Kehne laga yeh gheebat nahiñ maiñ saccha huñ, us shakhs ne ek haraam-e-qata'ee ko halaal bataaya.

Doosri soorat **Nifaaq** hai ke ek shakhs ki buraai karta hai aur uska naam nahiñ leta magar jiske saamne buraai karta hai, woh usko jaanta pehchaanta hai, lihaaza yeh gheebat karta hai aur apne ko parhez-gaar zaahir karta hai, yeh ek qism ka nifaaq hai.

Teesri soorat **Maa'siyat** hai woh yeh ke gheebat karta hai aur yeh jaanta hai ke yeh haraam kaam hai aisa shakhs tauba kare.

Chauthi soorat **Mubaah** hai woh yeh ke faasiq-e-mu'lin ya bad-mazhab ki buraai bayaan kare, balke jabke logoñ ko uske shar se bachaana maqsood ho to sawaab milne ki ummeed hai. [Raddul-Muhtaar]

Mas'alah-07:- Jo shakhs 'alaaniya bura kaam karta hai aur usko iski koi parwah nahiñ ke log use kya kahenge, uski is buri harkat ka bayaan karna gheebat nahiñ, magar iski doosri baatein jo zaahir nahiñ haiñ unko zikr karna gheebat mein daakhil hai. Hadees mein hai ke: "Jisne haya ka hijaab apne chehre se hata diya, uski gheebat nahiñ." [Raddul-Muhtaar]

Mas'alah-08:- Jis se kisi baat ka mashwara liya gaya woh agar us shakhs ka 'aib va buraai zaahir kare jiske muta'alliq mashwara hai yeh gheebat

nahiñ. Hadees mein hai: “Jis se mashwara liya jaye woh ameen hai.” Lihaaza uski buraai zaahir na karna khayaanat hai, maslan kisi ke yahañ apna ya apni aulaad waghaira ka nikah karna chaahta hai doosre se uske muta'alliq tazkira kiya ke mera iraada aisa hai tumhaari kya raay (opinion) hai, us shakhs ko jo kuch ma'lumaat haiñ bayaan kar dena gheebat nahiñ. Isi tarah kisi ke saath tijaarat waghaira mein shirkat karna chaahta hai ya uske paas koi cheez amaanat rakhna chaahta hai ya kisi ke pados mein sukoonat karna chaahta hai aur uske muta'alliq doosre se mashwara leta hai yeh shakhs uski buraai bayaan kare gheebat nahiñ. [Raddul-Muhtaar]

Mas'alah-09:- Jo bad-mazhab apni bad-mazhabi chhupaaye huye hai, jaisa ke rawaafiz ke yahañ taqiyya (munaafiqat) hai ya aaj-kal ke bahut se wahaabi bhi apni wahaabiyat chhupaate aur khud ko sunni zaahir karte haiñ aur jab mauqa' paate haiñ to bad-mazhabi ki aahista-aahista tableegh karte haiñ. Unki bad-mazhabi ka izhaar gheebat nahiñ ke logoñ ko unke makr-o-shar se bachaana hai aur agar apni bad-mazhabi ko chhupaata nahiñ balke 'alaaniya zaahir karta hai, jab bhi gheebat nahiñ ke woh 'alaaniya buraai karne waloñ mein daakhil hai. [Raddul-Muhtaar]

Mas'alah-10:- Kisi ke zulm ki shikaayat haakim ke paas karna bhi gheebat nahiñ, maslan yeh ke fulaañ shakhs ne mujh par yeh zulm-o-ziyadati ki hai, taake haakim uska insaaf va daad-rasee kare. Isi tarah mufti ke saamne Istifta pesh karne mein kisi ki buraai ki ke fulaañ shakhs ne mere saath yeh kiya hai is se bachne ki kya soorat hai. Magar is soorat mein behtar yeh hai ke naam na le, balke yuñ kahe ke ek shakhs ne ek shakhs ke saath yeh kiya balke zaid-o-amr se taa'beer kare, jaisa ke is zamaane mein Istifta ki 'umooman yahi soorat hoti hai phir bhi agar naam le diya jab bhi jaaiz hai isme bhi qabaahat nahiñ.

Jaisa ke hadees-e-saheeh mein aaya, ke Hind ne Abu-Sufyaan رضى الله تعالى عنهما ke muta'alliq **Huzoor** (ﷺ) ki khidmat mein shikaayat ki ke woh bakheel haiñ itna nafqah nahiñ dete jo mujhe aur mere bacchoñ ko kaafi ho magar jabke maiñ unki la-'ilmi mein kuch le luñ, irshaad farmaya ke: “Tum itna le sakti ho jo maa'roof (sufficient) ke saath tumhare aur bacchoñ ke liye kaafi ho.”

[Raddul-Muhtaar]

Mas'alah-11:- Ek soorat iske jawaaz ki yeh hai ke is se maqsood mabee' (bechi gayi cheez) ka 'aib bayaan karna ho, maslan ghulaam ko bechna chaahta hai aur us ghulaam mein koi 'aib hai chor ya zaani hai uska 'aib mushtari (khareedaar) ke saamne bayaan kar dena jaaiz hai. Yunhi kisi ne dekha ke mushtari baai' (beche wale) ko kharaab rupiya deta hai is se uski harkat ko zaahir kar sakta hai. [Raddul-Muhtaar]

Mas'alah-12:- Ek soorat jawaaz ki yeh bhi hai ke is 'aib ke zikr se maqsood uski buraai nahi hai, balke us shakhs ki ma'rifat (pehchaan) va shanaakht maqsood hai maslan jo shakhs in 'uyoob ('aib) ke saath mulaqqab (laqab) hai, to maqsood ma'rifat (pehchaan) hai, na bayaan-e-'aib (na 'aib ko zaahir karna). Jaise: Aa'ma, Aa'mash, Aa'raj, Ahwal. Sahaaba-e-Kiraam mein 'Abdullah Bin Umm-e-Maktoom naabeena (andhe) the aur riwaayaton mein unke naam ke saath Aa'ma aata hai. Muhaddiseen mein bade zabardast paaye ke Sulaiman Aa'mash hai, Aa'mash ke maa'na chundhe ke hai yeh lafz unke naam ke saath zikr kiya jaata hai. Isi tarah yahan bhi baaz martaba mahaz pehchaanne ke liye kisi ko andha ya kaana ya thigna ya lamba kaha jaata hai, yeh gheebat mein daakhil nahi. [Raddul-Muhtaar]

Mas'alah-13:- Hadees ke raawiyon aur muqaddama ke gawaahon aur musannifeen par jirah karna aur unke 'uyoob ('aib) bayaan karna jaaiz hai.

Agar raawiyon ki kharaabiyaan bayaan na ki jayein to hadees-e-saheeh aur ghair-e-saheeh mein imtiyaaz (pehchaan) na ho sakega. Isi tarah musannifeen ke haalaat na bayaan kiye jayein to kutub-e-mo'tamad va ghair-mo'tamad (ya'ni kis kitaab ko bharose ke laaiq samjhe aur kisko bharose ke laaiq na-samjhe) mein farq na rahega. Gawaahon par jirah na ki jaye to huqooq-e-muslimen ki nigh-daasht na ho sakegi, awwal se aakhir tak 11 sooratein woh hai, jo ba-zaahir gheebat hai aur haqeeqat mein gheebat nahi aur inme 'uyoob ('aib) ka bayaan karna jaaiz hai, balke baaz sooraton mein waajib hai. [Raddul-Muhtaar]

Mas'alah-14:- Gheebat jis tarah zubaan se hoti hai fe'l (action) se bhi hoti hai. Saraahat ke saath buraai ki jaye ya taa'reez va kinaaya ke saath ho sab sooratein haraam hai, buraai ko jis nau'iyat (andaaz) se samjhaayega sab gheebat mein daakhil hai. Taa'reez ki yeh soorat hai ke kisi ke zikr karte

waqt yeh kaha ke: Alhamdulillah maiñ aisa nahiñ, jiska yeh matlab hua ke woh aisa hai. Kisi ki buraai likh di yeh bhi gheebat hai. Sar waghaira ki harkat bhi gheebat ho sakti hai, maslan kisi ki khoobiyoñ ka tazkira tha isne sar ke ishaare se yeh bataana chaha ke usme jo kuch buraaiyaan haiñ unse tum waaqif nahiñ, hontoñ aur aankhoñ aur bhawoñ aur zubaan ya haath ke ishaare se bhi gheebat ho sakti hai. Ek hadees meiñ hai, Hazrat-e-'Aaisha رضى الله تعالى عنها farmati haiñ: ek 'aurat hamaare paas aayi, jab woh chali gayi to maine haath ke ishaare se bataaya ke woh thigni hai. **Huzoor** (عليه الصلوة والسلام) ne irshaad farmaya ke: "Tumne uski gheebat ki." [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-15:- Ek soorat gheebat ki naql hai maslan kisi langde ki naql kare aur langdaa kar chale ya jis chaal se koi chalta hai uski naql utaari jaye yeh bhi gheebat hai, balke zubaan se keh dene se yeh ziyada bura hai kyuñ ke naql karne meiñ poori tasveer-kashi aur baat ko samjhaana paya jaata hai ke kehne meiñ woh baat nahiñ hoti. [Durr-e-Mukhtar]

Mas'alah-16:- Gheebat ki ek soorat yeh bhi hai ke yeh kaha ke ek shakhs hamaare paas is qism ka aaya tha ya maiñ ek shakhs ke paas gaya jo aisa hai aur mukhaatab ko (ya'ni jo iski baat sun raha hai usko) ma'loom hai ke fulaañ shakhs ka zikr karta hai, agarche mutakallim ne kisi ka naam nahiñ liya magar jab mukhaatab ko in lafzoñ se samjha diya to gheebat ho gayi kyuñ ke jab mukhaatab ko yeh ma'loom hai ke uske paas fulaañ aaya tha ya yeh fulaañ ke paas gaya tha to ab naam lena na-lena donoñ ka ek hukm hai, haañ agar mukhaatab ne shakhs-e-mu'ayyan (kaas shakhs) ko nahiñ samjha maslan uske paas bahut se log aaye ya yeh bahutoñ ke yahañ gaya tha mukhaatab ko yeh pata na chala ke yeh kis ke muta'alliq keh raha hai to gheebat nahiñ. [Durr-e-Mukhtar]

Mas'alah-17:- Jis tarah zinda aadmi ki gheebat ho sakti hai mare huye musalman ko buraai ke saath yaad karna bhi gheebat hai, jabke woh soorateiñ na hoñ jinme 'uyoob ka bayaan karna gheebat meiñ daakhil nahiñ. Muslim ki gheebat jis tarah haraam hai kaafir zimmi ki bhi na-jaaiz hai ke unke huqooq bhi muslim ki tarah haiñ kaafir-e-harbi ki buraai karna gheebat nahiñ. [Raddul-Muhtaar]

Mas'alah-18:- Kisi ki buraai uske saamne karna agar gheebat mein daakhil na bhi ho jabke gheebat mein peeth peeche buraai karna mo'tabar ho magar yeh us se badh kar haraam hai kyun ke gheebat mein jo wajah hai woh yeh hai ke eezaa-e-muslim hai woh yahan ba-darja-e-aula paayi jaati hai, gheebat mein to yeh ehtimaal (andesha) hai ke use ittila' mile ya na mile agar use ittila' na hui to eezaa bhi na hui, magar ehtimaal-e-eezaa ko yahan eezaa qaraar dekar shara'-e-mutahhar ne haraam kiya aur muh par uski mazammat karna to haqeeqatan eezaa hai phir yeh kyun haraam na ho.

[Raddul-Muhtaar]

Baaz logoñ se jab kaha jaata hai ke tum fulaan ki gheebat kyun karte ho, woh nihaayat dileri ke saath yeh kehte haiñ: mujhe uska dar pada hai chalo main uske muh par yeh baatein keh dunga, unko yeh ma'loom hona chahiye ke peeth peeche uski buraai karna gheebat va haraam hai aur muh par kahoge to yeh doosra haraam hoga agar tum uske saamne kehne ki jur'at rakhte ho to iski wajah se gheebat halaal nahiñ hogi.

Mas'alah-19:- Gheebat ke taur par jo 'uyoob ('aib) bayaan kiye jayein woh kayi qism ke haiñ, uske badan mein 'aib ho maslan andha, kaana, langdaa, loola, hont kata, naak-chapta waghaira, ya nasab ke e'tibaar se woh 'aib samjha jaata ho maslan uske nasab mein yeh kharaabi hai uski daadi, naani chamaari thi, hindustan waloñ ne pesha ko bhi nasab hi ka hukm de rakha hai, lihaaza bataur-e-'aib kisi ko Dhuna Jolaaha kehna bhi gheebat va haraam hai, akhlaaq va af'aal ki buraai ya iski baat-cheet mein kharaabi maslan hakla ya totla ya deen-daari mein woh theek na ho yeh sab sooratein gheebat mein daakhil haiñ, yahan tak ke uske kapde acche na hon ya makaan accha na ho in cheezoñ ko bhi is tarah zikr karna jo use bura ma'loom ho, na jaaiz hai. [Raddul-Muhtaar]

Mas'alah-20:- Jiske saamne kisi ki gheebat ki jaye use laazim hai ke zubaan se inkaar karde maslan keh de ke mere saamne uski buraai na karo. Agar zubaan se inkaar karne mein isko khauf va andesha hai to dil se use bura jaane aur agar mumkin ho to yeh shakhs jiske saamne buraai ki ja rahi hai wahan se uth jaye ya us baat ko kaat kar koi doosri baat shuru' karde aisa na karne mein sunne wala bhi gunaah-gaar hoga, gheebat ka sunne wala bhi gheebat karne waale ke hukm mein hai. Hadees mein hai: "Jisne apne muslim

bhai ki aabru gheebat se bachaayi, Allah-Ta'ala ke zimma-e-karam par yeh hai ke woh use jahannam se azaad karde.” [Raddul-Muhtaar]

Mas'alah-21:- Jiski gheebat ki agar usko iski khabar ho gayi to us se mu'aafi maangni zaroori hai aur yeh bhi zaroori hai ke uske saamne yeh kahe ke maine tumhaari is is tarah gheebat ya buraai ki tum mu'aaf kardo us se mu'aaf karaaye aur tauba kare, tab is se bari-uz-zimma hoga aur agar usko khabar na hui ho to tauba aur nadaamat kaafi hai. [Durr-e-Mukhtar]

Mas'alah-22:- Jiski gheebat ki hai use khabar na hui aur isne tauba karli uske baa'd use khabar mili ke fulaan ne meri gheebat ki hai aaya uski tauba saheeh hai ya nahiñ? Isme 'Ulama ke 2 qaul haiñ ek qaul yeh hai ke woh tauba saheeh hai Allah-Ta'ala donoñ ki maghfirat farma dega, jisne gheebat ki uski maghfirat tauba se hui aur jiski gheebat ki gayi usko jo takleef pahunchi aur usne dar-guzar kiya, is wajah se uski maghfirat ho jayegi.

Aur baaz 'Ulama yeh farmate haiñ ke uski tauba mu'allaq (waqti taur par ruki hui) rahegi agar woh shakhs jiski gheebat hui khabar pahunchane se pehle hi mar gaya to tauba saheeh hai aur tauba ke baa'd use khabar pahunch gayi to saheeh nahiñ, jab tak us se mu'aaf na karaaye. Bohtaan ki soorat mein tauba karna aur mu'aafi maangna zaroori hai balke jinke saamne bohtaan baandha hai unke paas ja kar yeh kehna zaroor hai ke maine jhoot kaha tha jo fulaan par maine bohtaan baandha tha. [Raddul-Muhtaar]

Mas'alah-23:- Mu'aafi maangne mein yeh zaroor hai ke gheebat ke muqaabil mein uski sana-e-hasan kare aur uske saath izhaar-e-muhabbat kare ke uske dil se yeh baat jaati rahe aur farz karo usne zubaan se mu'aaf kar diya magar uska dil is se khush na hua to iska mu'aafi maangna aur izhaar-e-muhabbat karna gheebat ki buraai ke muqaabil ho jayega aur aakhirat mein muwaakhaza (pakad) na hoga. [Raddul-Muhtaar]

Mas'alah-24:- Isne mu'aafi maangi aur usne mu'aaf kar diya magar isne sacchaai aur khuloos-e-dil se mu'aafi nahiñ maangi thi mahaz zaahiri aur numaaishi yeh mu'aafi thi, to ho sakta hai ke aakhirat mein muwaakhaza (pakad) ho, kyun ke usne yeh samajh kar mu'aaf kiya tha ke yeh khuloos ke saath mu'aafi maang raha hai. [Raddul-Muhtaar]

Mas'alah-25:- Imaam-e-Ghazaali (عليه الرحمة) yeh farmate haiñ, ke jiski gheebat ki woh mar gaya ya kahiñ ghaaib ho gaya us se kyuñ kar mu'aafi maange yeh mu'aamala bahut dushwaar ho gaya, usko chahiye ke nek kaam ki kasrat kare taake agar iski nekiyaañ gheebat ke badle mein use de di jayeñ, jab bhi iske paas nekiyaañ baaqi reh jayeñ. [Raddul-Muhtaar]

Mas'alah-26:- Agar uski aisi buraaiyaañ bayaan ki haiñ jinko woh chhupaata tha ya'ni yeh nahiñ chahta tha ke log unpar muttala' (aagah) hoñ to mu'aafi maangne mein in 'uyoob ('aib) ki tafseel na kare, balke mubham (poshida) taur par yeh keh de ke maine tumhare 'uyoob logoñ ke saamne zikr kiye haiñ tum mu'aaf kardo aur agar aise 'uyoob na hoñ to tafseel ke saath bayaan kare. Isi tarah agar woh baateñ aisi hoñ jinke zaahir karne mein fitna paida hone ka andesha hai to zaahir na kare, baaz 'Ulama ka yeh qaul hai ke huqooq-e-majhoola (aise huqooq jo jaante na hoñ) ko mu'aaf kar dena bhi saheeh hai aur is tarah bhi mu'aafi ho sakti hai, lihaaza is qaul par bina ('amal) ki jaye aur aisi khaas sooratoñ mein tafseel na ki jaye. [Raddul-Muhtaar]

Mas'alah-27:- Do shakhsoñ mein jhagda tha donoñ ne ma'zarat ke saath musaafaha kiya yeh bhi mu'aafi ka ek tareeqa hai. Jiski gheebat ki hai woh mar gaya to wurasa (waariseen) ko yeh haq nahiñ ke mu'aaf kareñ unke mu'aaf karne ka e'tibaar nahiñ. [Raddul-Muhtaar]

Mas'alah-28:- Kisi ke muh par uski ta'reef karna mana' hai aur peeth peeche ta'reef ki magar yeh jaanta hai ke mere is ta'reef karne ki khabar usko pahunch jayegi yeh bhi mana' hai, teesri soorat yeh hai ke pas-e-pusht (peeth peeche) ta'reef karta hai iska khayaal bhi nahiñ karta ke use khabar pahunch jayegi ya na pahunchegi yeh jaaiz hai, magar yeh zaroor hai ke ta'reef mein jo khoobiyañ bayaan kare woh usme hoñ, shu'ara (poets) ki tarah an'hui baatoñ ke saath ta'reef na kare ke yeh nihaayat darja-e-qabeeh (bura darja) hai. [Aalamgiri]

Chapter:- 26

Bughz Va Hasad Ka Bayaan

- **Qur'aani-Aayaat va Ahaadees..... 227**
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Bughz Va Hasad Ka Bayaan:-

Qur'aan-e-Majeed Meiñ Irshaad Hua:-

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِّلرَّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسُئِلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (۳۲)

[Surah-Nisa-4, Aayat-32]

“Aur uski ‘aarzu mat karo jis se Allah (عزوجل) ne tum meiñ ek ko doosre par badaayi di, mardoñ ke liye unki kamaayi se hissa hai aur ‘auratoñ ke liye unki kamaayi se hissa aur Allah (عزوجل) se uska fazl maango, be-shak Allah (عزوجل) har cheez ko jaanta hai.”

Aur Farmata Hai:-

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (۵)

[Surah-113, Aayat-5]

“Tum kaho! maiñ panaah maangta huñ haasid ke shar se, jab woh hasad karta hai.”

Hadees-01:- Ibn-e-Maajah ne Anas (رضي الله عنه) se riwaayat ki ke Rasoolullah (ﷺ) ne farmaya: “Hasad nekiyoñ ko is tarah khaata hai jis tarah aag lakdi ko khaati hai aur sadqah khataa ko bujhaata hai jis tarah paani aag ko bujhaata hai.” Isi ki misl Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki.

Hadees-02:- Dailmi ne Musnadul-Firdos meiñ Muawiya Bin Haida (رضي الله عنه) se riwaayat ki, ke Rasoolullah (ﷺ) ne farmaya ke: “Hasad imaan ko aisa bigaadta hai, jis tarah ailwa (ek kadwe darakht ka jama hua ras) shahed ko bigaadta hai.”

Hadees-03:- Imaam Ahmad va Tirmizi ne Zubair Bin Awwaam (رضي الله عنه) se riwaayat ki, ke Rasoolullah (ﷺ) ne farmaya: “Agli ummat ki bimaari tumhaari taraf bhi aayi woh bimaari hasad-o-bughz hai, woh moondne wala hai deen ko moondta hai baaloñ ko nahiñ moondta, Qasam hai uski jiske haath meiñ Muhammad (ﷺ) ki jaan hai! Jannat meiñ nahiñ jaoge jab tak

imaan na laao aur momin nahiñ hoge jab tak aapas mein muhabbat na karo, main tumhein aisi cheez na bata duñ ke jab use karoge aapas mein muhabbat karne lagoge, aapas mein salaam ko phailaao.”

Hadees-04:- Tabraani ne ‘Abdullah Bin Busr (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Hasad aur chughli aur kahaanat na mujh se haiñ aur na main unse huñ.” Ya’ni Musalman ko in cheezon se bilkul ta’alluq na hona chahiye.

Hadees-05:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Aapas mein na hasad karo, na bughz karo, na peeth peeche buraai karo aur **Allah** (عز وجل) ke bande bhai-bhai ho kar raho.”

Hadees-06:- Saheeh Bukhari mein Ibn-e-‘Umar رضي الله تعالى عنهما se marvi, kehte haiñ ke maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: “Hasad nahiñ hai magar 2 par, ek woh shakhs jise Khuda ne kitaab di ya’ni qur’aan ka ‘ilm ataa farmaya woh uske saath raat mein qiyaam karta hai aur doosra woh ke Khuda ne use maal diya woh din aur raat ke auqaat mein sadqah karta hai.”

Hadees-07:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Hasad nahiñ hai magar 2 shakhsan par ek woh shakhs jise Khuda ne qur’aan sikhaaya woh raat aur din ke auqaat mein uski tilawat karta hai, uske padosi ne suna to kehne laga, kaash! mujhe bhi waisa hi diya jaata jo fulaan shakhs ko diya gaya to main bhi uski tarah ‘amal karta. Doosra woh shakhs ke Khuda ne use maal diya woh haq mein maal ko kharch karta hai, kisi ne kaha, kaash! mujhe bhi waisa hi diya jaata jaisa fulaan shakhs ko diya gaya to main bhi usi ki tarah ‘amal karta.” In donoñ hadeeson mein hasad se muraad ghibta hai jisko log rashk kehte haiñ, jiske yeh maa’na haiñ ke doosre ko jo ne’mat mili waisi mujhe bhi mil jaye aur yeh ‘aarzu na ho ke use na milti ya us se jaati rahe aur hasad mein yeh ‘aarzu hoti hai, isi wajah se hasad mazmoom (bura) hai aur ghibta mazmoom nahiñ. Imam Bukhari ke tarjama-tul-baab se bhi yahi ma’loom hota hai ke in hadeeson mein ghibta muraad hai, lihaaza in hadeeson ke yeh maa’na huye ke yahi do cheezein ghibta karne

ki haiñ, ke yeh donoñ Khuda ki bahut badi ne'mateiñ haiñ ghibta unpar karna chahiye na ke doosri ne'matoñ par, wallaahu ta'ala aa'lamu bis-sawaab.

Hadees-08:- Baihaqi ne Hazrat-e-'Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Allah-Ta'ala sha'baan ki 15'wiñ shab mein apne bandoñ par khaas tajalli farmata hai, jo istighfaar karte haiñ unki maghfirat karta hai aur jo rahm ki darkhwaast karte haiñ unpar rahm karta hai aur adaawat waloñ ko unki haalat par chhod deta hai."

Hadees-09:- Imaam-Ahmad ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Har hafte mein 2 baar do-shamba aur panj-shamba ko logoñ ke aa'maal-naame pesh hote haiñ, har bande ki maghfirat hoti hai magar woh shakhs ke uske aur uske bhai ke darmiyaan adaawat ho unke muta'alliq yeh farmata hai: "Unhein chhod do us waqt tak ke baaz aa jayein."

Hadees-10:- Tabraani ne Usaamah Bin Zaid رضى الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Do-shamba aur panj-shamba ko Allah-Ta'ala ke huzoor logoñ ke aa'maal pesh hote haiñ, sab ki maghfirat farma deta hai magar jo 2 shakhs baaham 'adaawat (aapas mein dushmani) rakhte haiñ aur woh shakhs jo qata-e-rahm karta hai (rishta-naata todta hai)."

Hadees-11:- Imaam-Ahmad va Abu-Dawood va Tirmizi Abu-Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Do-shamba aur panj-shamba ke din jannat ke darwaaze khole jaate haiñ, jis bande ne shirk nahiñ kiya hai uski maghfirat ki jaati hai, magar jo shakhs aisa hai ke uske aur uske bhai ke darmiyaan adaawat hai, unke muta'alliq kaha jaata hai unhein mohlat do yahañ tak ke yeh donoñ sulah karleñ."

Masaail-e-Fiqhiyyah:-

Hasad haraam hai, Ahaadees mein iski bahut mazammat waarid huyi. Hasad ke yeh maa'na haiñ ke kisi shakhs mein khoobi dekhi usko acchi haalat mein paaya uske dil mein yeh 'aarzu hai ke yeh ne'mat us se jaati rahe aur mujhe mil jaye aur agar yeh tamanna hai ke main bhi waisa ho jaaun mujhe bhi woh ne'mat mil jaye yeh hasad nahiñ isko ghibta kehte haiñ jisko log rashk se taa'beer karte haiñ. [Aalamgiri]

Mas'alah-01:- Yeh 'aarzu ke jo ne'mat fulaañ ke paas hai woh bi-'ainiha (waisi hi) mujhe mil jaye yeh hasad hai, kyuñ ke bi-'ainihi wahi cheez isko jab milegi ke us se jaati rahe aur agar yeh 'aarzu hai ke uski misl mujhe mile yeh ghibta (rashk) hai kyuñ ke is se zaail (khatm) hone ki 'aarzu nahiñ paayi gayi. [Aalamgiri] Hadees mein farmaya hai ke: "Hasad nahiñ hai magar 2 cheezoñ mein, ek woh shakhs jisko Khuda ne maal diya hai aur woh raah-e-haq mein sarf (kharch) karta hai, doosra woh shakhs jisko Khuda ne 'ilm diya hai, woh logoñ ko sikhaata hai aur 'ilm ke muwaafiq faisla karta hai."

Is hadees se ba-zaahir aisa ma'loom hota hai ke in 2 cheezoñ mein hasad jaaiz hai magar ba-ghaur dekhne se yeh ma'loom hota hai ke yahañ bhi hasad haraam hai, baaz 'Ulama ne yeh bataaya ke is hadees mein hasad ba-maa'na ghibta hai. Imaam Bukhari (عليه الرحمة) ke tarjama-tul-baab se bhi yahi pata chalta hai.

Aur baaz ne kaha ke hadees ka yeh matlab hai ke agar hasad jaaiz hota to inme jaaiz hota magar inme bhi na-jaaiz hai. Jaisa ke hadees لَا شُؤْمَ إِلَّا فِي الدَّارِ (al-hadees) mein isi qism ki taaweel ki jaati hai.

Aur baaz 'Ulama ne farmaya ke maa'na-e-hadees yeh haiñ ke hasad inhiñ donoñ mein ho sakta hai aur cheezeiñ to is qaabil hi nahiñ ke unme hasad paaya ja sake ke hasad ke maa'na yeh haiñ ke doosre mein koi ne'mat dekhe aur yeh 'aarzu kare ke woh mujhe mil jaye aur duniya ki cheezeiñ ne'mat nahiñ ke jinki tahseel (haasil) ki fikr ho, duniya ki cheezoñ ka ma'aal (anjaam) Allah-Ta'ala ki naaraazi hai aur yeh cheezeiñ woh haiñ ke unka ma'aal (nateeja) Allah-Ta'ala ki khushnoodi va riza hai, lihaaza ne'mat jiska naam hai woh yahi haiñ inme hasad ho sakta hai. [Aalamgiri, Waghaira]

Chapter:- 27

Zulm Ki Mazammat

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Zulm Ki Mazammat:-

Qur'aan-e-Majeed mein bahut se mawaaqe' par iski buraai zikr ki gayi aur Ahaadees iske muta'alliq bahut haiin baaz zikr ki jaati haiin.

Hadees-01:- Zulm qayamat ke din taarikiyaañ hai. Ya'ni zulm karne wala qayamat ke din sakht museebatoñ aur taarikiyoñ mein ghira hua hoga. [Bukhari va Muslim]

Hadees-02:- Allah-Ta'ala zaalim ko dheel deta hai, magar jab pakadta hai to phir chhodta nahiin, iske baa'd yeh aayat tilaawat ki:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۖ

[Surah-11, Aayat-102]

“Aisi hi tere Rab ki pakad hai, jab woh zulm karne waali bastiyoñ ko pakadta hai.”

Hadees-03:- Jiske zimme uske bhai ka koi haq ho woh aaj us se mu'aaf karaale, is se pehle ke na ashrafi hogi na rupiya balke uske 'amal-e-saaleh ko ba-qadr-e-haq le kar doosre ko de diye jayenge aur agar iske paas nekiyaañ nahiin hongy to doosre ke gunaah is par laad diye jayenge. [Bukhari]

Hadees-04:- Tumhein ma'loom hai muflis kaun hai?. Logoñ ne 'arz ki: ham mein muflis (naadaar/mohtaaj) woh hai ke na uske paas rupiya hai na mata' (saamaan). Farmaya: “Meri ummat mein muflis woh hai ke qayamat ke din namaaz, rozah, zakaat le kar aayega aur is tarah aayega ke kisi ko gaali di hai, kisi par tohmat lagaayi hai, kisi ka maal khaa liya hai, kisi ka khoon bahaaya hai, kisi ko maara hai. Lihaaza iski nekiyaañ usko de di jayengi agar logoñ ke huqooq poore hone se pehle nekiyaañ khatm ho gayi to unki khataayein is par daal di jayengi phir use jahannam mein daal diya jayega.”

[Muslim-Shareef]

Hadees-05:- Im'aa na bano ke yeh kehne lago ke log agar hamaare saath ehsaan karenge to ham bhi ehsaan karenge aur agar ham par zulm karenge to ham bhi unpar zulm karenge, balke apne nafs ko is par jamaao ke log

ehsaan karein to tum bhi ehsaan karo aur agar buraai karein to tum zulm na karo. [Tirmizi]

Hadees-06:- Jo shakhs Allah (عزوجل) ki khushnoodi ka taalib ho logoñ ki naaraazi ke saath ya'ni Allah (عزوجل) raazi ho, chaahe log naaraaz hoñ hua karein iski koi parwah na kare, Allah-Ta'ala logoñ ke shar se uski kifaayat karega aur jo shakhs logoñ ko khush rakhna chaahe Allah (عزوجل) ki naaraazi ke saath, Allah-Ta'ala usko aadmiyoñ ke supurd kar dega. [Tirmizi]

Hadees-07:- Sab se bura qayamat ke din woh banda hai, jisne doosre ki duniya ke badle mein apni aakhirat barbaad kardi. [Ibn-e-Maajah]

Hadees-08:- Mazloom ki bad-du'a se bach ke woh Allah-Ta'ala se apna haq maangega aur kisi haq waale ke haq se Allah (عزوجل) mana' nahiñ karega. [Baihaqi]

Chapter:- 28

Ghussa Aur Takabbur Ka Bayaan

➤ Ahaadees..... 235

Ghussa Aur Takabbur Ka Bayaan:-

Hadees-01:- Ek shakhs ne 'arz ki: mujhe wasiyyat kijiye. Farmaya: "Ghussa na karo." Usne baar-baar wahi suwaal kiya, jawaab yahi mila ke ghussa na karo. [Bukhari]

Hadees-02:- Qawi (taaqaatwar) woh nahiñ jo pahalvaan ho doosre ko pachhaad de, balke qawi woh hai jo ghusse ke waqt apne ko qaabu mein rakhe. [Bukhari, Muslim]

Hadees-03:- Allah-Ta'ala ki khushnoodi ke liye bande ne ghusse ka ghoot piya, us se badh kar Allah (عزوجل) ke nazdeek koi ghoot nahiñ. [Ahmad]

Hadees-04:- Qur'aan-e-Majeed Ki Aayat Hai:-

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤)

[Surah-41, Aayat-34]

"Uske saath dafa' kar jo ahsan (ziyada accha) hai phir woh shakhs ke tujh mein aur usme adaawat hai, aisa ho jayega goya woh khaalis dost hai."

Iski Tafseer mein Hazrat 'Abdullah Bin 'Abbaas رضي الله تعالى عنهما farmate haiñ ke: ghusse ke waqt sabr kare aur doosra uske saath buraai kare to yeh mu'aaf karde, jab aisa karenge Allah (عزوجل) inko mehfooz rakhega aur inka dushman jhuk jayega goya woh khaalis dost qareeb hai. [Bukhari]

Hadees-05:- Ghussa imaan ko aisa kharaab karta hai, jis tarah ailwa shahed ko kharaab kar deta hai. [Baihaqi]

Hadees-06:- Hazrat Moosa (عليه السلام) ne 'arz ki: Aye Rab! kaun banda tere nazdeek 'izzat wala hai?. Farmaya: "Woh jo bawajood-e-qudrat mu'aaf karde." [Baihaqi]

Hadees-07:- Jo shakhs apni zubaan ko mehfooz rakhega, Allah (عزوجل) uski parda-poshi farmayega aur jo apne ghusse ko rokega, qayamat ke din Allah-Ta'ala apna 'azaab us se rok dega aur jo Allah (عزوجل) se 'uzr karega, Allah (عزوجل) uske 'uzr ko qubool farmayega. [Baihaqi]

Hadees-08:- Ghussa shaitaan ki taraf se hai aur shaitaan aag se paida hota hai aur aag paani hi se bujhaai jaati hai, lihaaza jab kisi ko ghussa aajaye to wuzu' karle. [Abu-Dawood]

Hadees-09:- Jab kisi ko ghussa aaye aur woh khada ho to baith jaye, agar ghussa chala jaye fabiha warna let jaye. [Ahmad, Tirmizi]

Hadees-10:- Baaz logoñ ko ghussa jald aajaata hai aur jald jaata rehta hai, ek ke badle mein doosra hai aur baaz ko der mein aata hai aur der mein jaata hai yahañ bhi ek ke badle mein doosra hai ya'ni ek baat acchi hai aur ek buri adla-badla ho gaya aur tum mein behtar woh haiñ ke der mein unheñ ghussa aaye aur jald chala jaye aur bad-tar woh haiñ jinheñ jald aaye aur der mein jaye. Ghusse se bacho ke woh aadmi ke dil par ek angaara hai, dekhte nahiñ ho ke gale ki rageñ phool jaati haiñ aur aankheñ surkh ho jaati haiñ jo shakhs ghussa mehsoos kare let jaye aur zameen se chipat jaye.

Hadees-11:- Maiñ tumko jannat waloñ ki khabar na duñ, woh za'eef haiñ jinko log za'eef va haqeer jaante haiñ. (Magar hai yeh ke) agar Allah (عزوجل) par qasam kha baithe to Allah (عزوجل) usko saccha karde. Aur kya jahannam waloñ ki khabar na duñ woh sakht-go sakht-khu (sakhti se baat karne wale, bad-mizaaj) takabbur karne waale haiñ. [Bukhaari, Muslim]

Hadees-12:- Jis kisi ke dil mein raai baraabar imaan hoga woh jahannam mein nahiñ jayega aur jis kisi ke dil mein raai baraabar takabbur hoga woh jannat mein nahiñ jayega. [Muslim] Donoñ jumloñ ki wahi taaweel hai jo is maqaam mein mashhoor hai.

Hadees-13:- Teen shakhs haiñ jinse qayamat ke din na to Allah-Ta'ala kalaam karega, na unko paak karega, na unki taraf nazar farmayega aur unke liye dard-naak 'azaab hai, boodha zina-kaar, baadshah kazzaab aur mohtaaj mutakabbir (takabbur karne wala). [Muslim]

Hadees-14:- Allah-Ta'ala farmata hai ke: "Kibriya aur 'Azmat meri Sifateñ haiñ, jo shakhs inme se kisi ek mein mujh se munaaza'at (jhagda) karega, use jahannam mein daal dunga." [Muslim]

Hadees-15:- Aadmi apne ko (apne martabe se unche martabe ki taraf) le jaata rehta hai yahañ tak ke jabbaareen mein likh diya jaata hai, phir jo inhein pahunchega use bhi pahunchega. [Tirmizi]

Hadees-16:- Mutakabbireen ka hashr qayamat ke din choontiyon ki baraabar jismoon mein hoga aur unki sooratein aadmiyon ki honghi, har taraf se unpar zillat chaaye huye hogi unko kheench kar jahannam ke qaid-khaane ki taraf le jayenge jiska naam Bolas hai, unke upar aagon ki aag hogi, jahannamiyon ka nichod inhein pilaaya jayega jisko Teenatul-Khabaal kehte haiñ. [Tirmizi]

Hadees-17:- Jo Allah (عزوجل) ke liye tawaazu' karta hai Allah (عزوجل) usko buland karta hai, woh apne nafs mein chhota magar logon ki nazron mein bada hai aur jo badaayi karta hai Allah (عزوجل) usko past karta hai, woh logon ki nazar mein zaleel hai aur apne nafs mein bada hai, woh logon ke nazdeek kutte ya suwar se bhi ziyada haqeer hai. [Baihaqi]

Hadees-18:- Teen cheezein najaat dene waali haiñ aur teen halaak karne waali haiñ:

Najaat waali cheezein yeh haiñ:-

- [1].Posheeda aur zaahir mein Allah (عزوجل) se taqwa,
- [2].Khushi va na-khushi mein haq baat bolna,
- [3].Maal-daari aur ehtiyaaj (haajat, zaroorat) ki haalat mein darmiyaani chaal chalna.

Halaak karne waali yeh haiñ:-

- [1].Khwaahish-e-nafsaani ki pairwi karna
- [2].Aur bukhl ki itaa'at (pairwi)
- [3].Aur apne nafs ke saath ghamand karna, yeh sab mein sakht hai. [Baihaqi]

Chapter:- 29

Hijr (Doori) Aur Qata'-e-Ta'alluq Ki Mumaana'at

➤ Ahaadees..... 239

Hijr Aur Qata'-e-Ta'alluq Ki

Mumaana'at:-

Hadees-01:- Saheeh Muslim va Bukhari mein Abu-Ayyub Ansaari (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Aadmi ke liye yeh halaal nahi ke apne bhai ko teen din se ziyada chhod rakhe, ke dono milte hain ek idhar muh pher leta hai aur doosra udhar muh pher leta hai aur in dono mein behtar woh hai jo ibtida'an (pehle) salaam kare."

Hadees-02:- Abu-Dawood ne Hazrat-e-'Aisha رضي الله تعالى عنها se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya ke: "Muslim ke liye yeh nahi hai ke doosre muslim ko teen din se ziyada chhod rakhe, jab us se mulaaqaat ho to teen martaba salaam karle, agar usne jawaab nahi diya to iska gunaah bhi usi ke zimme hai."

Hadees-03:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Momin ke liye yeh halaal nahi ke momin ko teen din se ziyada chhod de, agar teen din guzar gaye mulaaqaat karle aur salaam kare agar doosre ne salaam ka jawaab de diya to ajar mein dono shareek ho gaye aur agar jawaab nahi diya to gunaah uske zimme hai aur yeh shakhs chhodne ke gunaah se nikal gaya."

Hadees-04:- Abu-Dawood ne Abu-Khiraash Salami (رضي الله عنه) se riwaayat ki, ke unhone ne **Rasoolullah** (ﷺ) ko yeh farmate suna ke: "Jo shakhs apne bhai ko saal bhar chhod de, to yeh uske qatl ki misl hai."

Hadees-05:- Imaam-Ahmad va Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Muslim ke liye halaal nahi ke apne bhai ko teen din se ziyada chhod de, phir jisne aisa kiya aur mar gaya to jahannam mein gaya."

Chapter:- 30

Sulook Karne Ka Bayaan

- **Qur'aani-Aayaat..... 241**
- **Ahaadees..... 243**
- **Maa-Baap Ke Saat Sulook Aur Khidmat Karna..... 243**
- **Bade-Bhai Ka Haq..... 248**
- **Masaail-e-Fiqhiyyah..... 251**

Sulook Karne Ka Bayaan:-

Allah-Ta'ala Farmata Hai:-

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ

[Surah-2, Aayat-83]

“Aur jab hamne Bani-Israaeel se ahed liya ke Allah (عزوجل) ke siwa kisi ko na poojna aur maa-baap aur rishte waloñ aur yateemoñ aur miskeenon ke saath bhalaai karna aur namaaz qaaam karo aur zakaat do.

Aur Farmata Hai:-

قُلْ مَا أَسْأَلُكُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالسَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢١٥)

[Surah-2, Aayat-215]

“Tum Farmaao! jo kuch neki mein kharch karo to woh maa-baap aur qareeb ke rishte waloñ aur yateemoñ aur miskeenon aur raah-geer ke liye ho aur jo kuch bhalaai karoge, be-shak Allah (عزوجل) usko jaanta hai.”

Aur Farmata Hai:-

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣) ۚ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا (٢٤)

[Surah-17, Aayat-23-24]

“Aur tumhare Rab ne hukm farmaya ke uske siwa kisi ko na poojo aur maa-baap ke saath accha sulook karo, agar tere saamne unme ek ya donoñ budhaape ko pahunch jayein to unse uff na kehna aur unhein na jhidakna aur unse ‘izzat ki baat kehna aur unke liye aajizi ka baazu bichha de narm-dili se aur yeh keh ke aye mere Parwardigaar! in donoñ par rahm kar jaisa ke unhoñ ne bachpan mein mujhe paala.”

Aur Farmata Hai:-

وَصَيَّنَّا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ

[Surah-29, Aayat-8]

“Aur hamne insaan ko maa-baap ke saath bhalaai karne ki wasiyyat ki aur agar woh tujh se koshish karein ke mera shareek thehra aise ko jiska tujhe ‘ilm nahiin to unka kehna na maan.

Aur Farmata Hai:-

وَصَيَّنَّا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَى الْمَصِيرِ (١٣) وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

[Surah-31, Aayat-14-15]

“Aur hamne insaan ko uske maa-baap ke baare mein taakeed farmaayi, uski maa ne use pet mein rakha kamzori par kamzori jhelti hui aur uska doodh chhootna 2 baras mein hai yeh ke shukr kar mera aur apne maa-baap ka, meri hi taraf tujhe aana hai aur agar woh dono tujh se koshish karein ke mera shareek thehra aise ko jiska tujhe ‘ilm nahiin, to unka kehna na maan aur duniya mein bhalaai ke saath unka saath de.”

Aur Farmata Hai:-

وَصَيَّنَّا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ

[Surah-46, Aayat-15]

“Aur hamne aadmi ko maa-baap ke saath bhalaai karne ka hukm diya, uski maa ne takleef ke saath use pet mein rakha aur takleef ke saath usko jana.”

Aur Farmata Hai:-

إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (١٩) الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلاَ يَنْقُضُونَ الْعَيْثَاقَ (٢٠) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ (٢١)

[Surah-13, Aayat-19-21]

“Naseehat wahi maante haiñ jinheñ ‘aql hai, woh jo **Allah** (عزوجل) ka ahed poora karte haiñ aur baat pukhta karke nahiñ todte aur jiske jodne ka Khuda ne hukm diya hai use jodte haiñ aur Khuda se darte haiñ aur hisaab ki buraai se darte rehte haiñ.”

Aur Farmata Hai:-

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (۲۵)

[Surah-13, Aayat-25]

“Aur jo log **Allah** (عزوجل) ke ahed ko mazbooti ke baa'd todte haiñ aur **Allah** (عزوجل) ne jiske jodne hukm diya hai, use kaate haiñ aur zameen mein fasaad karte haiñ, unke liye la'nat hai aur unke liye bura ghar hai.”

Aur Farmata Hai:-

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

[Surah-4, Aayat-1]

“Aur **Allah** (عزوجل) se daro, jis se tum suwaal karte ho aur rishte se.”

Hadees-01:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke ek shakhs ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) sab se ziyada husn-e-sohbat ya'ni ehsaan ka mustahiq kaun hai?. Irshaad farmaya: “Tumhaari maa ya'ni **maa** ka haq sab se ziyada hai. Unhoñ ne poocha: phir kaun?. **Huzoor** (ﷺ) ne phir maa ko bataaya. Unhoñ ne phir poocha ke: phir kaun?. Irshaad farmaya: tumhara waalid.” Aur ek riwaayat mein hai ke **Huzoor** (ﷺ) ne farmaya: “Sab se ziyada maa hai, phir maa, phir maa, phir baap, phir woh jo ziyada qareeb, phir woh hai jo ziyada qareeb hai.” Ya'ni ehsaan karne mein maa ka martaba baap se bhi teen darja buland hai.

Hadees-02:- Abu-Dawood va Tirmizi ba-riwaayate Bahz Bin Hakeem ‘An Abihi ‘An Jaddihi raavi, kehte haiñ maine ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) kis ke saath ehsaan karuñ?. Farmaya: “Apni maa ke saath. Maine kaha, phir kis ke saath?. Farmaya: apni maa ke saath. Maine kaha, phir kis ke

saath?. Farmaya: apni maa ke saath. Maine kaha, phir kis ke saath?. Farmaya: apne baap ke saath, phir uske saath jo ziyada qareeb ho, phir uske baa'd jo ziyada qareeb ho.”

Hadees-03:- Saheeh Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Ziyada ehsaan karne wala woh hai jo apne baap ke doston ke saath baap ke na hone ki soorat mein ehsaan kare.” Ya'ni jab baap mar gaya ya kahi chala gaya ho.

Hadees-04:- Saheeh Muslim mein Abu-Hurairah (رضي الله تعالى عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: uski naak khaak mein mile. (Isko teen martaba farmaya) ya'ni zaleel ho. Kisi ne poocha: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) kaun? Ya'ni yeh kis ke muta'alliq irshaad hai. Farmaya: “Jisne maa baap dono ya ek ko budhaape ke waqt paaya aur jannat mein daakhil na hua.” Ya'ni unki khidmat na ki ke jannat mein jaata.

Hadees-05:- Saheeh Bukhari va Muslim mein Asma Bint-e-Abu Bakr Siddiq رضي الله تعالى عنها se marvi, kehti hai: jis zamaane mein Quraish ne **Huzoor** (ﷺ) se mu'aahada (agreement) kiya tha, meri maa jo mushrikah thi mere paas aayi, maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) meri maa aayi hai aur woh islaam ki taraf raaghib (jhukaav) hai ya woh islaam se e'raaz kiye (roo-gardaani/ muh phere) huye hai, kya main uske saath sulook karun?. Irshaad farmaya: “Uske saath sulook karo.” Ya'ni kaafira maa ke saath bhi sulook kiya jayega.

Hadees-06:- Saheeh Bukhari va Muslim mein Mughirah (رضي الله تعالى عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “**Allah-Ta'ala** ne yeh cheezein tum par haraam kardi hai: [1].Maaon ki na-farmaani karna aur [2].Ladkiyon ko zinda-dargor (maslan unke saath be-rehmi se pesh aana) karna aur [3].Doosron ka jo apne upar aata ho use na dena aur apna maangna ke laao. Aur yeh baatein tumhare liye makrooh keen: [1].Qeel-o-Qaal ya'ni fuzool baatein aur [2].Kasrat-e-suwaal aur [3].Izaa'at-e-maal (maal ko barbaad karna).”

Hadees-07:- Saheeh Muslim va Bukhari mein 'Abdullah Bin 'Amr رضي الله تعالى عنه se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: yeh baat kabeera gunaahon mein hai ke aadmi apne waalidain ko gaali de. Logon ne 'arz ki: **Ya**

Rasoolullah! (ﷺ) kya koi apne waalidain ko bhi gaali deta hai?.

Farmaya: “Haañ, iski soorat yeh hai ke yeh doosre ke baap ko gaali deta hai, woh iske baap ko gaali deta hai, aur yeh doosre ki maa ko gaali deta hai, woh iski maa ko gaali deta hai.”

Sahaab-e-Kiraam jinhoñ ne ‘arab ka zamaana-e-jaahiliyyat dekha tha, unki samajh mein yeh nahiñ aaya ke apne maa-baap ko koi kyun kar gaali dega ya’ni yeh baat unki samajh se baahar thi. **Huzoor** (ﷺ) ne bataaya ke muraad doosre se gaali dilwaana hai aur ab woh zamaana aaya ke baaz log khud apne maa baap ko gaaliyaañ dete haiñ aur kuch lihaaz nahiñ karte.

Hadees-08:- Sharh-us-Sunnah mein aur Baihaqi ne Shua’bul Imaan mein ‘Aaisha رضي الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: maini jannat mein gaya, usme qur’aan padhne ki aawaaz suni, maine poocha yeh kaun padhta hai?. Farishtoñ ne kaha: Haarisa Bin Nu’maan haiñ. **Huzoor** (ﷺ) ne farmaya: “Yahi haal hai ehsaan ka, yahi haal hai ehsaan ka, Harisa apni maa ke saath bahut bhalaai karte the.”

Hadees-09:- Tirmizi ne ‘Abdullah Bin ‘Amr رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Parwardigaar ki khushnoodi baap ki khushnoodi mein hai aur Parwardigaar ki na-khushi baap ki naaraazi mein hai.”

Hadees-10:- Tirmizi va Ibn-e-Maajah ne riwaayat ki, ke ek shakhs Abu Dardah (رضي الله تعالى عنه) ke paas aaya aur yeh kaha ke meri maa mujhe yeh hukm deti hai ke maini apni ‘aurat ko Talaaq de duñ. Abu Dardah (رضي الله تعالى عنه) ne farmaya ke: maine **Rasoolullah** (ﷺ) ko farmate suna ke: “Waalid jannat ke darwaazon mein beech ka darwaaza hai, ab teri khushi hai ke is darwaaze ki hifaaizat kare ya zaaya karde.”

Hadees-11:- Tirmizi va Abu-Dawood ne Ibn-e-‘Umar رضي الله تعالى عنهما se riwaayat ki, kehte haiñ maini apni bibi se muhabbat rakhta tha aur Hazrat ‘Umar (رضي الله تعالى عنه) us ‘aurat se karaahat karte the. Unhoñ ne mujh se farmaya ke use Talaaq de do, maine nahiñ di, phir Hazrat ‘Umar (رضي الله تعالى عنه) **Rasoolullah** (ﷺ) ki khidmat mein haazir huye aur yeh waaqi’ah bayaan kiya, **Huzoor** (ﷺ) ne mujh se farmaya ke: “Use Talaaq de do.”

Ulama farmate haiñ ke agar waalidain haq par hoñ jab to Talaaq dena waajib hi hai aur agar bibi haq par ho jab bhi waalidain ki raza-mandi ke liye Talaaq dena jaaiz hai.

Hadees-12:- Ibn-e-Maajah ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke ek shakhs ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) waalidain ka aulaad par kya haq hai?. Farmaya ke: "Woh donoñ teri jannat va dozakh haiñ." Ya'ni unko raazi rakhne se jannat milegi aur naaraaz rakhne se dozakh ke mustahiq hoge.

Hadees-13:- Baihaqi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: jisne is haal mein subah ki ke apne waalidain ka farma-bardaar hai, uske liye subah hi ko jannat ke darwaaze khul jaate haiñ aur agar waalidain mein se ek hi ho to ek darwaaza khulta hai aur jisne is haal mein subah ki ke waalidain ke muta'alliq Khuda ki na-farmaani karta hai, uske liye subah hi ko jahannam ke 2 darwaaze khul jaate haiñ aur ek ho to ek darwaaza khulta hai. Ek shakhs ne kaha, agarche maa baap is par zulm karein?. Farmaya: "Agarche zulm karein, agarche zulm karein, agarche zulm karein."

Hadees-14:- Baihaqi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab aulaad apne waalidain ki taraf nazr-e-rahmat kare to **Allah-Ta'ala** uske liye har nazar ke badle Hajj-e-Mabroor ka sawaab likhta hai. Logoñ ne kaha: agarche din mein 100 martaba nazar kare?. Farmaya: haañ **Allah** (عز وجل) bada hai aur atyab hai." Ya'ni use sab kuch qudrat hai, is se paak hai ke usko iske dene se aajiz kaha jaye.

Hadees-15:- Imaam-Ahmad va Nasaa'i va Baihaqi ne Muawiya Bin Jaahima se riwaayat ki, ke unke waalid Jaahima **Huzoor-e-Aqdas** (ﷺ) ki khidmat mein haazir huye aur 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mera iraada jihaad mein jaane ka hai, **Huzoor** (ﷺ) se mashwara lene ko haazir hua huñ. Irshaad farmaya: teri maa hai?. 'Arz ki: haañ. Farmaya: "Uski khidmat laazim karle ke jannat uske qadam ke paas hai."

Hadees-16:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Kisi ke maa-baap donoñ ya ek ka intiqaal ho gaya aur yeh

unki na-farmaani karta tha, ab unke liye hamesha istighfaar karta rehta hai, yahañ tak ke **Allah-Ta'ala** isko nekokaar likh deta hai.”

Hadees-17:- Nasaa'i va Daarmi ne 'Abdullah Bin 'Amr رضى الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Mannaan ya'ni ehsaan jataane wala aur waalidain ki na-farmaani karne wala aur sharaab-khwaari ki mudaawamat (hameshgi) karne wala jannat mein nahiñ jayega.”

Hadees-18:- Tirmizi ne Ibn-e-'Umar رضى الله تعالى عنهما se riwaayat ki, ke ek shakhs ne **Nabi-e-Kareem** (ﷺ) ki khidmat mein haazir ho kar 'arz ki, ke **Ya Rasoolallah!** (ﷺ) maine ek bada gunaah kiya hai, aaya meri tauba qubool hogi?. Farmaya: kya teri maa zinda hai. 'Arz ki: nahiñ. Farmaya: teri koi khaala hai. 'Arz ki: haañ. Farmaya: “Uske saath ehsaan kar.”

Hadees-19:- Abu-Dawood va Ibn-e-Maajah ne Abi Usaid Saa'di (رضى الله تعالى عنه) se riwaayat ki, kehte haiñ: ham log **Rasoolullah** (ﷺ) ki khidmat mein haazir the ke Bani-Salma mein ka ek shakhs haazir hua aur 'arz ki: **Ya Rasoolullah!** (ﷺ) mere waalidain mar chuke haiñ ab bhi unke saath ehsaan ka koi tareeqa baaqi hai?. Farmaya: “Haañ unke liye du'a va istighfaar karna aur jo unhoñ ne ahed kiya hai usko poora karna aur jis rishte waale ke saath inhiñ ki wajah se sulook kiya ja sakta ho uske saath sulook karna aur unke dostoñ ki 'izzat karna.”

Hadees-20:- Haakim ne Mustadrak mein Kaa'b Bin 'Ujrah (رضى الله تعالى عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: tum log mimbar ke paas haazir ho jao. Ham sab haazir huye, jab **Huzoor** (ﷺ) mimbar ke pehle darje par chadhe farmaya: aameen, jab doosre par chadhe kaha: aameen, jab teesre darje par chadhe kaha: aameen. Jab **Huzoor** (ﷺ) mimbar se utre hamne 'arz ki: **Huzoor** (ﷺ) se aaj aisi baat suni ke kabhi aisi nahiñ suna karte the.

Farmaya ke: “Jibreel mere paas aaye aur yeh kaha ke: use rahmat-e-ilaahi se doori ho, jisne ramazaan ka mahina paaya aur uski maghfirat na hui, us par maine aameen kahi. Jab main doosre darje par chadha to unhoñ ne kaha: us shakhs ke liye rahmat-e-ilaahi se doori ho, jiske saamne **Huzoor** (ﷺ) ka zikr ho aur woh **Huzoor** (ﷺ) par durood na padhe, us par maine kaha

aameen. Jab mein teesre zeena par chadha unhoñ ne kaha: uske liye doori ho, jiske maa baap donoñ ya ek ko budhaapa aaya aur unhoñ ne use jannat mein daakhil na kiya, maine kaha aameen.”

Hadees-21:- Baihaqi ne Sa'eed Bin Al 'Aas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “**Bade bhai** ka chhote bhai par waisa hi haq hai, jaisa ke baap ka haq aulaad par hai.”

Hadees-22:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jab **Allah-Ta'ala** makhlooq ko paida farma chuka, rishta (ke yeh bhi ek makhlooq hai) khada hua aur darbaar-e-uloohiyat mein istighaasa (faryaad) kiya. Irshaad-e-Ilaahi hua: kya hai. Rishta ne kaha: main teri panaah maangta hun kaatne waloñ se. Irshaad hua: kya tu is par raazi nahiñ ke jo tujhe milaye main use milaunga aur jo tujhe kaate main use kaat dunga?. Usne kaha: haan main raazi hun. Farmaya: to bas yahi hai.”

Hadees-23:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: Rahm (rishta) Rahmaan se mushtaq hai, **Allah-Ta'ala** ne farmaya: “Jo tujhe milayega, main use milaunga aur jo tujhe kaatega, main use kaatunga.”

Hadees-24:- Saheeh Bukhari va Muslim mein Umm-ul-Momineen 'Aaisha رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Rishta 'arsh-e-ilaahi se lipat kar yeh kehta hai: jo mujhe milayega, **Allah** (عز وجل) usko milayega aur jo mujhe kaatega, **Allah** (عز وجل) use kaatega.”

Hadees-25:- Abu-Dawood ne 'Abdul Rahman Bin 'Auf (رضي الله عنه) se riwaayat ki, kehte haiñ: maine **Rasoolullah** (ﷺ) ko farmate suna ke **Allah** Tabarak va Ta'ala ne farmaya: “Main Allah hun aur main Rahmaan hun, rahm (rishte) ko maine paida kiya aur iska naam maine apne naam se mushtaq kiya, lihaaza jo ise milayega, main use milaunga aur jo ise kaatega, main use kaatunga.”

Hadees-26:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jo yeh pasand kare ke uske rizq mein

wus'at (barkat) ho aur uske asar (ya'ni 'umr) mein taakheer (daraazi) ki jaye, to apne rishte walon ke saath sulook kare."

Hadees-27:- Ibn-e-Maajah ne Soban (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Taqdeer ko koi cheez radd nahi karti magar du'a aur birr (ehsaan)." Ya'ni ehsaan karne se 'umr mein ziyadati hoti hai aur aadmi gunaaah karne ki wajah se rizq se mahroom ho jaata hai.

Is hadees ka matlab yeh hai ke du'a se balaayein dafa' hoti hain. Yahaan taqdeer se muraad taqdeer-e-mu'allah hai aur ziyadati-e-'umr ka bhi yahi matlab hai ke ehsaan karna daraazi-e-'umr ka sabab hai aur rizq se sawaab-e-ukhrawi muraad hai ke gunaaah iski mahroomi ka sabab hai aur ho sakta hai ke baaz sooraton mein duniyawi rizq se bhi mahroom ho jaye.

Hadees-28:- Haakim ne Mustadrak mein Ibn-e-'Abbaas (رضي الله تعالى عنه) se riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Apne nasab (silsila/khaandaan) pehchaano taake sila-e-rahm karo, kyun ke agar rishte ko kaata jaye to agarche qareeb ho woh qareeb nahi aur agar joda jaye to door nahi agarche door ho."

Hadees-29:- Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Apne nasab ko itna seekho jis se sila-e-rahm kar sako, kyun ke sila-e-rahm apne logon mein muhabbat ka sabab hai is se maal mein ziyadati aur asar (ya'ni 'umr) mein taakheer hogi."

Hadees-30:- Haakim ne Mustadrak mein Aasim (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jisko yeh pasand ho ke 'umr mein daraazi ho aur rizq mein wus'at ho aur buri maut dafa' ho woh **Allah-Ta'ala** se darta rahe aur rishte walon se sulook kare."

Hadees-31:- Saheeh Bukhari va Muslim mein Jubair Bin Mut'im (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Rishta kaatne wala jannat mein nahi jayega."

Hadees-32:- Baihaqi ne Shua'bul Imaan mein 'Abdullah Bin Abi Aufa (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ko maine yeh farmate suna ke: "Jis

qaum mein qati'-e-rahm (rishtedaaron se ta'alluq todne wala) hota hai, us par rahmat-e-ilaahi nahi utarti."

Hadees-33:- Tirmizi va Abu-Dawood ne Abu-Bakrah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jis gunaah ki saza duniya mein bhi jald hi de di jaye aur uske liye aakhirat mein bhi 'azaab ka zakheerah rahe, woh baghaawat aur qata'-e-rahm se badh kar nahi."

Aur Baihaqi ki riwaayat Shua'bul Imaan mein inhi se yun hai ke: "Jitne gunaah hain unme se jisko **Allah-Ta'ala** chaahta hai mu'aaf kar deta hai siwa waalidain ki na-farmaani ke, ke iski saza zindagi mein maut se pehle di jaati hai."

Hadees-34:- Saheeh Bukhari mein Ibn-e-'Amr (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Sila-e-rehmi iska naam nahi ke badla diya jaye ya'ni isne uske saath ehsaan kiya usne iske saath kar diya, balke sila-e-rehmi karne wala woh hai ke udhar se kaata jaata hai aur yeh jodta hai."

Hadees-35:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke ek shakhs ne 'arz ki, ke **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) meri qaraabat (rishte) waale aise hain ke main unhein milata hun aur woh kaat-te hain, main unke saath ehsaan karta hun woh mere saath buraai karte hain aur main unke saath hilm (ba-adab, khush-akhlaaq) se pesh aata hun aur woh mujh par jahaalat karte hain. Irshaad farmaya: "Agar aisa hi hai jaisa tumne bayaan kiya to tum unko garm raakh phankaate ho (muh mein bhar rahe ho) aur hamesha **Allah** (عز وجل) ki taraf se tumhare saath ek madadgaar rahega, jab tak tumhaari yahi haalat rahe."

Hadees-36:- Haakim ne Mustadrak mein 'Uqbah Bin 'Aamir (رضي الله عنه) se riwaayat ki, kehte hain ke main **Rasoolullah** (ﷺ) ki mulaqaat ko gaya. Maine jaldi se **Huzoor** (ﷺ) ka dast-e-mubaarak pakad liya aur **Huzoor** (ﷺ) ne mere haath ko jaldi se pakad liya. Phir farmaya: "Aye 'Uqbah! duniya va aakhirat ke afzal akhlaaq yeh hain ke tum usko milao, jo tumhein juda kare aur jo tum par zulm kare, use mu'aaf kardo aur jo yeh chaahe ke 'umr mein daraazi ho aur rizq mein wus'at ho, woh apne rishte walon ke saath sila kare."

Masaail-e-Fiqhiyyah:-

Sila-e-rahm ke maa'na rishte ko jodna hai ya'ni rishte waloñ ke saath neki aur sulook (ehsaan) karna. Saari ummat ka is par ittifaaq hai ke sila-e-rahm waajib hai aur qata'-e-rahm haraam hai, jin rishte waloñ ke saath sila waajib hai woh kaun haiñ. Baaz 'Ulama ne farmaya: woh zoo-rahm-mahram haiñ aur baaz ne farmaya: is se muraad zoo-rahm haiñ, mahram hoñ ya na hoñ.

(Note:- Zoo-rahm-mahram: woh nasbi rishta jisme nikah hamesha ke liye haraam hota hai, jaise: bhai, bahen, beta, beti, maamu waghaira. Zoo-rahm: woh rishte haiñ ke jo nasbi rishtedaar hoñ magar nikah unse haraam na ho, jaise: khala-zaat, phuphi-zaat waghaira).

Aur zaahir yahi qaul-e-dom hai Ahaadees mein mutlaqaan rishte waloñ ke saath sila karne ka hukm aata hai Qur'aan-e-Majeed mein mutlaqaan zawil-qurbaa (rishtedaar) farmaya gaya magar yeh baat zaroor hai ke rishte mein chunke mukhtalif darjaat haiñ sila-e-rahm ke darjaat mein bhi tafaawut (farq) hota hai. Waalidain ka martaba sab se badh kar hai, unke baa'd zoo-rehm mahram ka, unke baa'd baqiya rishte waloñ ka 'ala qadr-e-maraatib (martabe ke lihaaz se). **[Raddul-Muhtaar]**

Mas'alah-01:- Sila-e-rahm ki mukhtalif sooratein haiñ unko hadiya va tohfa dena aur agar unko kisi baat mein tumhaari i'aanat darkaar (madad ki zaroorat) ho to us kaam mein unki madad karna, unhein salaam karna, unki mulaaqaat ko jaana, unke paas uthna-baithna unse baat-cheet karna unke saath lutf va mehrbaani se pesh aana. **[Durar]**

Mas'alah-02:- Agar yeh shakhs pardes mein hai to rishte waloñ ke paas khat bheja kare, unse khat va kitaabat jaari rakhe taake be-ta'alluqi paida na hone paaye aur ho sake to watan aaye aur rishte-daaron se ta'alluqaat taaza karle is tarah karne se muhabbat mein izaafa hoga. **[Raddul-Muhtaar]**

Mas'alah-03:- Yeh pardes mein hai waalidain use bulaate haiñ to aana hi hoga, khat likhna kaafi nahiñ hai. Yunhi waalidain ko uski khidmat ki haajat ho to aaye aur unki khidmat kare, baap ke baa'd dada aur bade bhai ka martaba hai ke bada bhai bi-manzila baap ke hota hai badi behan aur khaala maa ki jagah par haiñ, baaz 'Ulama ne chacha ko baap ki misl bataaya aur

hadees **عَمُّ الرَّجُلِ صِنُّ أَبِيهِ** (aadmi ka chacha baap ki misl hota hai). Se bhi yahi mustafaad hota hai, inke 'alaawa auroñ ke paas khat bhejna ya hadiya bhejna kifaayat (kaafi/sufficient) karta hai. [Raddul-Muhtaar]

Mas'alah-04:- Rishte-daaron se naagha dekar milta rahe ya'ni ek din milne ko jaye doosre din na jaye wa-'alaa-haazal qiyaas ke is se muhabbat va ulfat ziyada hoti hai, balke aqriba (rishtedaaron) se jumu'ah-jumu'ah milta rahe ya mahine mein ek baar aur tamaam qabeele aur khaandaan ko ek hona chahiye. Jab haq unke saath ho to doosron se muqaabala aur izhaar-e-haq mein sab muttahir ho kar kaam karein, jab apna koi rishtedaar koi haajat pesh kare to uski haajat-rawaai kare, usko radd kar dena qata'-e-rahm hai. [Durar]

Mas'alah-05:- Sila-e-rehmi isi ka naam nahiñ ke woh sulook kare to tum bhi karo, yeh cheez to haqeeqat mein mukaafaat ya'ni adla-badla karna hai, ke usne tumhare paas cheez bhej di tumne uske paas bhej di, woh tumhare yahañ aaya tum uske paas chale gaye. Haqeeqatan sila-e-rahm yeh hai ke woh kaate aur tum jodo, woh tum se juda hona chahta hai, be-e'tinaai (nazar-andaaz) karta hai aur tum uske saath rishte ke huqooq ki muraat (ehtiraam) karo. [Raddul-Muhtaar]

Mas'alah-06:- Hadees mein aaya hai ke: "Sila-e-rahm se 'umr ziyada hoti hai aur rizq mein wus'at hoti hai." Baaz 'Ulama ne is hadees ko zaahir par hamal kiya hai ya'ni yahañ qaza-e-mu'allaq muraad hai kyun ke qaza-e-mubram tal nahiñ sakti.

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٢٩)

[Surah-10, Aayat-49]

Tarjamah:- "Jab unka waa'da aayega to ek ghadi na peeche hatein na aage badhein."

Aur baaz ne farmaya ke: ziyadati-e-'umr ka yeh matlab hai ke marne ke baa'd bhi iska sawaab likha jaata hai goya woh ab bhi zinda hai ya yeh muraad hai ke marne ke baa'd bhi uska zikr-e-khair logon mein baaqi rehta hai. [Raddul-Muhtaar]

Chapter:- 31

Aulaad Par Shafqat Aur Yateemoñ Par Rahmat

➤ Ahaadees..... 254

Aulaad Par Shafqat Aur Yataamaa

(Yateemoñ) Par Rahmat:-

Hadees-01:- Saheeh Bukhari va Muslim mein Umm-ul-Momineen 'Aaisha رضي الله تعالى عنها se marvi, ke ek Aa'raabi ne **Rasoolullah** (ﷺ) ki khidmat mein 'arz ki, ke aap log bacchoñ ko bosa dete haiñ ham unhein bosa nahiñ dete. **Huzoor** (ﷺ) ne irshaad farmaya ke: "**Allah-Ta'ala** ne tere dil se rahmat nikaal li hai to maiñ kya karuñ."

Hadees-02:- Saheeh Bukhari va Muslim mein 'Aaisha رضي الله تعالى عنها se riwaayat hai, kehti haiñ: ek 'aurat apni 2 ladkiyañ le kar mere paas aayi aur usne mujh se kuch maanga, mere paas ek khajoor ke siwa kuch na tha, maine wahi de di. 'Aurat ne khajoor taqseem karke donoñ ladkiyoñ ko de di aur khud nahiñ khaayi jab woh chali gayi, **Huzoor Nabi-e-Kareem** (ﷺ) tashreef laye, maine yeh waaqi'ah bayaan kiya, **Huzoor** (ﷺ) ne irshaad farmaya: "Jisko Khuda ne ladkiyañ di hoñ, agar woh unke saath ehsaan kare to woh jahannam ki aag se uske liye rok ho jayengi."

Hadees-03:- Imaam-Ahmad va Muslim ne 'Aaisha رضي الله تعالى عنها se riwaayat ki, kehti haiñ: ek miskeen 'aurat 2 ladkiyoñ ko le kar mere paas aayi, maine use teen khajooreiñ diñ, ek-ek ladkiyoñ ko de di aur ek ko muh tak khaane ke liye le gayi ke ladkiyoñ ne us se maangi, usne 2 tukde karke donoñ ko de di. Jab yeh waaqi'ah **Huzoor** (ﷺ) ko sunaaya irshaad farmaya: "**Allah-Ta'ala** ne uske liye jannat waajib kardi aur jahannam se aazaad kar diya."

Hadees-04:- Saheeh Muslim mein Anas (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jiski Ayaal (parwarish) mein 2 ladkiyañ buloogh tak rahein, woh qayamat ke din is tarah aayega ke maiñ aur woh paas-paas honge aur **Huzoor** (ﷺ) ne apni ungliyañ mila kar farmaya ke is tarah."

Hadees-05:- Sharh-us-Sunnah mein Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs yateem ko apne khaane peene mein shareek kare, **Allah-Ta'ala** uske liye zaroor jannat waajib kar

dega magar jabke aisa gunaa kiya ho jiski maghfirat na ho aur jo shakhs teen ladkiyon ya itni hi behnon ki parwarish kare, unko adab sikhaaye, unpar mehrbaani kare yahan tak ke **Allah-Ta'ala** unhein be-niyaaz karde (ya'ni ab unko zaroorat baaqi na rahe), **Allah-Ta'ala** uske liye jannat waajib kar dega.” Kisi ne kaha: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) ya 2 (ya'ni 2 ki parwarish mein yahi sawaab ho jaye), farmaya: 2 (ya'ni unme bhi wahi sawaab hai) aur agar logon ne ek ke muta'alliq kaha hota to **Huzoor** (ﷺ) ek ko bhi farma dete. Aur jiski Kareematain ko **Allah** (عَزَّوَجَلَّ) ne door kar diya, uske liye jannat waajib hai. Daryaaft kiya gaya Kareematain kya hain?. Farmaya: aankhein.

Hadees-06:- Abu-Dawood ne 'Auf Bin Maalik Ashja'i (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Main aur woh 'aurat jiske rukhsaare maile hain, dono jannat mein is tarah honge.” Ya'ni jis tarah kalime aur beech ki ungliyaan paas-paas hain. Is se muraad woh 'aurat hai jo mansab va jamaal wali thi aur bewa ho gayi aur usne yateemon ki khidmat ki, yahan tak ke woh juda ho jayein. (Ya'ni bade ho jayein ya mar jayein).

Hadees-07:- Imaam-Ahmad va Haakim va Ibn-e-Maajah ne Suraqa Bin Maalik (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: “Kya main tumko yeh na bata dun ke afzal sadqah kya hai, woh apni us ladki par sadqah karna hai, jo tumhari taraf wapas hui (ya'ni uska shauhar mar gaya ya usko talaq de di aur baap ke yahan chali aayi) tumhare siwa uska kamaane wala koi nahi hai.”

Hadees-08:- Abu-Dawood ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jiski ladki ho aur woh use zinda-dargor na kare (ya'ni unke saath be-rehmi se pesh na aaye) aur uski tauheen na kare aur aulaad-e-zukoor (ladke) ko us par tarjeeh (fazeelat) na de, **Allah-Ta'ala** usko jannat mein daakhil farmayega.”

Hadees-09:- Tirmizi ne Jaabir Bin Samurah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Koi shakhs apni aulaad ko adab de, woh uske liye ek saa' sadqah karne se behtar hai.”

Hadees-10:- Tirmizi va Baihaqi ne ba-riwaayate Ayyub Bin Moosa 'An Abihi 'An Jaddihi riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Baap ka aulaad ko koi 'atiyya (gift) adab-e-hasan (accha bartaav) se behtar nahiñ."

Hadees-11:- Tirmizi va Haakim ne 'Amr Bin Sa'eed Bin Al 'Aas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Waalid ka apni aulaad ko is se badh kar koi 'atiyya nahiñ, ke use acche aadaab sikhaaye."

Hadees-12:- Ibn-e-Maajah ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Apni aulaad ka ikraam karo aur unheñ acche aadaab sikhaao."

Hadees-13:- Ibn-Al-Najjaar ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Baap ke zimme bhi aulaad ke huqooq haiñ, jis tarah aulaad ke zimme baap ke huqooq haiñ."

Hadees-14:- Tabraani ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Apni aulaad ko baraabar do, agar maiñ kisi ko fazeelat deta to ladkiyoñ ko fazeelat deta."

Hadees-15:- Tabraani ne Nu'maan Bin Basheer رضي الله تعالى عنهما se riwaayat ki **Rasoolullah** (ﷺ) ne farmaya ke: "'Atiyya (gift) meiñ apni aulaad ke darmiyaan 'adl (baraabari) karo, jis tarah tum khud yeh chaahte ho ke woh sab tumhare saath ehsaan va mehrbaani meiñ 'adl kareiñ."

Hadees-16:- Ibn-Al-Najjaar ne Nu'maan Bin Basheer رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "**Allah-Ta'ala** isko pasand karta hai ke tum apni aulaad ke darmiyaan 'adl (insaaf/baraabari) karo, yahañ tak ke bosa lene meiñ."

Hadees-17:- Saheeh Bukhari meiñ Sahl Bin Saa'd (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jo shakhs yateem ki kafaalat (kharch waghaira ki zimmedaari) kare woh yateem usi ghar ka ho ya ghair ka, maiñ aur woh donoñ jannat meiñ is tarah honge. **Huzoor** (ﷺ) ne kalime ki ungli aur beech ki ungli se ishaara kiya aur donoñ ungliyoñ ke darmiyaan thoda sa faasila kiya."

Hadees-18:- Ibn-e-Maajah ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Musalmanoñ mein sab se behtar ghar woh hai jisme koi yateem ho aur uske saath ehsaan kiya jaata ho aur musalmanoñ mein sab se bura woh ghar hai, jisme yateem ho aur uske saath buraai ki jaati ho.”

Hadees-19:- Imaam-Ahmad va Tirmizi ne Abu Umaamah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs yateem ke sar par mahaz **Allah** (عز وجل) ke liye haath phere to jitne baaloñ par uska haath guzrega, har baal ke muqaabil mein uske liye nekiyaañ haiñ aur jo shakhs yateem ladki ya yateem ladke par ehsaan kare main aur woh jannat mein (2 ungliyon ko mila kar farmaya) is tarah honge.”

Hadees-20:- Imaam-Ahmad ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke ek shakhs ne apni dil ki sakhti ki shikaayat ki. **Nabi-e-Kareem** (ﷺ) ne farmaya: “Yateem ke sar par haath phero aur miskeen ko khaana khilao.”

Hadees-21:- Tabraani ne Ausat mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya ke: “Ladka yateem ho to uske sar par haath pherne mein aage ko laye aur bacche ka baap ho to haath pherne mein gardan ki taraf le jaye.”

Chapter:- 32

Padosiyon Ke Huqooq

- **Qur'aani-Aayat va Ahaadees..... 259**
- **Masaail-e-Fiqhiyyah..... 263**

Padosiyoñ Ke Huqooq:-

Allah (عزوجل) Farmata Hai:-

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

[Surah-4, Aayat-36]

“Aur Allah (عزوجل) ki ‘ibaadat karo aur uske saath kisi ko shareek na karo, maa-baap se bhalaai karo aur rishte-daaroñ aur yateemoñ aur mohtaajoñ aur paas ke hamsaaya aur door ke hamsaaya aur karwat ke saathi aur raah-geer aur apne baandi ghulaam se, be-shak Allah (عزوجل) ko khush nahiñ aata koi itraane wala, badaayi maarne wala.”

Hadees-01:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se riwaayat hai, ke Rasoolullah (ﷺ) ne farmaya: “Khuda ki qasam! woh momin nahiñ, Khuda ki qasam woh momin nahiñ, Khuda ki qasam woh momin nahiñ. ‘Arz ki gayi, kaun Ya Rasoolallah! (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) farmaya: woh shakhs ke uske padosi uski aaftoñ se mehfooz na hoñ.” Ya’ni jo apne padosiyoñ ko takleefeñ deta hai.

Hadees-02:- Saheeh Muslim mein Anas (رضي الله عنه) se riwaayat hai ke Rasoolullah (ﷺ) ne farmaya: “Woh jannat mein nahiñ jayega, jiska padosi uski aaftoñ se aman mein nahiñ hai.”

Hadees-03:- Saheeh Bukhari va Muslim mein Hazrat Umm-ul-Momineen ‘Aaisha رضي الله تعالى عنها se marvi, ke Rasoolullah (ﷺ) ne farmaya ke: “Jibreel (عليه السلام) mujhe padosi ke muta’aliliq baraabar wasiyyat karte rahe, yahañ tak ke mujhe gumaan hua ke padosi ko waaris bana denge.”

Hadees-04:- Tirmizi va Daarmi va Haakim ne ‘Abdullah Bin ‘Amr رضي الله تعالى عنه se riwaayat ki, ke Rasoolullah (ﷺ) ne farmaya: “Allah-Ta’ala ke nazdeek saathiyoñ mein woh behtar hai, jo apne saathi ka khair-khwaah ho

aur padosiyoñ mein **Allah** (عزوجل) ke nazdeek woh behtar hai, jo apne padosi ka khair-khwaah ho.”

Hadees-05:- Haakim ne Mustadrak mein Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs **Allah** (عزوجل) aur pichhle din (qayamat) par imaan rakhta hai, woh apne padosi ka ikraam kare.”

Hadees-06:- Ibn-e-Maajah ne ‘Abdullah Bin Mas’ood (رضي الله عنه) se riwaayat ki, kehte haiñ: ek shakhs ne **Huzoor** (ﷺ) ki khidmat mein ‘arz ki, **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mujhe yeh kyun kar ma’loom ho ke maine accha kiya ya bura kya?. Farmaya: “Jab tum apne padosiyoñ ko yeh kehte suno ke tumne accha kiya hai to be-shak tumne accha kiya aur jab yeh kehte suno ke tumne bura kiya to be-shak tumne bura kiya hai.”

Hadees-07:- Baihaqi ne Shua’bul Imaan mein ‘Abdul Rahman Bin Abi Quraad (رضي الله عنه) se riwaayat ki, ke ek roz **Nabi-e-Kareem** (ﷺ) ne wuzu’ kiya. Sahaaba-e-Kiraam (رضوان الله تعالى عليهم) ne wuzu’ ka paani le kar muh waghaira par masah karna shuru’ kar diya. **Huzoor** (ﷺ) ne farmaya: kya cheez tumhein is kaam par aamaada karti hai?. ‘Arz ki: **Allah** va **Rasool** (عزوجل و) (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ki muhabbat, **Huzoor** (ﷺ) ne farmaya: “Jiski khushi yeh ho ke **Allah** va **Rasool** (عزوجل و صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) se muhabbat kare ya **Allah** va **Rasool** (عزوجل و صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) us se muhabbat karein, woh jab baat bole sach bole aur jab uske paas amaanat rakhi jaye to amaanat ada karde aur jo uske jiwaar (pados) mein ho, uske saath ehsaan kare.”

Hadees-08:- Baihaqi ne Shua’bul Imaan mein Ibn-e-‘Abbaas (رضي الله تعالى عنهما) se riwaayat ki, kehte haiñ: maine **Rasoolullah** (ﷺ) ko yeh farmate suna: “Momin woh nahiñ jo khud pet bhar khaaye aur uska padosi uske pehlu mein bhooka rahe.” Ya’ni momin-e-kaamil nahiñ.

Hadees-09:- Tabraani ne Jaabir (رضي الله عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Jab koi shakhs haandi pakaaye to shorba (saalan) ziyada kare aur padosi ko bhi usme se kuch de.”

Hadees-10:- Dailmi ne Hazrat-e-'Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Aye 'Aaisha! padosi ka baccha aajaye to uske haath mein kuch rakh do ke is se muhabbat badhegi."

Hadees-11:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Padosi tumhaari deewaar par kadiyaañ rakhna chaahe to use mana' na karo." Yeh hukm diyaanat ka hai, qazaa'an isko mana' kar sakta hai.

Hadees-12:- Imaam-Ahmad va Baihaqi ne Shua'bul Imaan mein Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke ek shakhs ne 'arz ki: **Ya Rasoolallah!** (ﷺ) fulaani 'aurat ke muta'alliq zikr kiya jaata hai ke namaaz va rozah va sadqah kasrat se karti hai magar yeh baat bhi hai ke woh apne padosiyoñ ko zubaan se takleef pahunchati hai. Farmaya: "Woh jahannam mein hai." Unhoñ ne kaha: **Ya Rasoolallah!** (ﷺ) fulaani 'aurat ki nisbat ziyada zikr kiya jaata hai ke uske rozah va sadqah va namaaz mein kami hai (ya'ni nawaafil), woh paneer ke tukde sadqah karti hai aur apni zubaan se padosiyoñ ko eezaa nahiñ deti. Farmaya: "Woh jannat mein hai."

Hadees-13:- Imaam-Ahmad va Baihaqi ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya ke: "**Allah-Ta'ala** ne tumhare maa-bain akhlaaq ki isi tarah taqseem farmaayi jis tarah rizq ki taqseem farmaayi, **Allah-Ta'ala** duniya use bhi deta hai jo use mehboob ho aur use bhi jo mehboob nahiñ aur deen sirf usi ko deta hai jo uske nazdeek pyaara hai, lihaaza jisko Khuda ne deen diya use mehboob bana liya, qasam hai uski jiske dast-e-qudrat mein meri jaan hai! Banda musalman nahiñ ho sakta jab tak uska dil aur zubaan musalman na ho." Ya'ni jab tak dil mein tasdeeq aur zubaan se iqraar na ho aur momin nahiñ hota jab tak uska padosi uski aaftoñ se aman mein na ho, isi ki misl Haakim ne Mustadrak mein riwaayat ki.

Hadees-14:- Haakim ne Mustadrak mein naafe' Bin 'Abdul Haaris (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Mard muslim ke liye duniya mein yeh baat sa'aadat (khush-naseebi) mein se hai, ke uska padosi saaleh (nek) ho aur makaan kushaada ho aur sawaari acchi ho."

Hadees-15:- Haakim ne Mustadrak mein 'Aaisha رضى الله تعالى عنها se riwaayat ki kehti haiñ maine 'arz ki: **Ya Rasoolallah!** (ﷺ) mere do padosi haiñ, unme se kis ke paas hadiya bhejuñ?. Farmaya: "Jiska darwaaza ziyada nazdeek ho."

Hadees-16:- Imaam-Ahmad ne 'Uqbah Bin 'Aamir (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Qayamat ke din sab se pehle jo 2 shakhs apna jhagda pesh karenge, woh donoñ padosi honge."

Hadees-17:- Baihaqi ne 'Abdullah Bin 'Amr رضى الله تعالى عنهما se ba-sanad-e-za'eef riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: tumheñ ma'loom hai ke padosi ka kya haq hai? yeh ke jab woh tum se madad maange madad karo aur jab qarz maange qarz do aur jab mohtaaj ho to use do aur jab bimaar ho 'iyaadat karo aur jab use khair pahunche to mubaarak-baad do aur jab museebat pahunche to taa'ziyat karo aur mar jaye to janaaze ke saath jao aur baghair 'ijaazat apni imaat buland na karo, ke uski hawa rok do aur apni haandi se usko eezaa na do, magar usme se kuch use bhi do aur meway khareedo to uske paas bhi hadiya karo aur agar hadiya na karna ho to chhupa kar makaan mein laao aur tumhare bacche use le kar baahar na nikleñ ke padosi ke bacchoñ ko ranj hoga. Tumheñ ma'loom hai ke padosi ka kya haq hai? Qasam hai uski jiske haath mein meri jaan hai! Poori taur par padosi ka haq ada karne waale thode haiñ, wahi haiñ jin par **Allah** (عز وجل) ki mehrbaani hai. Baraabar padosi ke muta'alliq **Huzoor** (ﷺ) wasiyyat farmate rahe yahañ tak ke logoñ ne gumaan kiya ke padosi ko waaris kar denge. Phir **Huzoor** (ﷺ) ne farmaya ke: "Padosi teen qism ke haiñ, baaz ke teen haq haiñ, baaz ke do aur baaz ka ek haq hai. Jo padosi muslim ho aur rishte wala ho, uske teen haq haiñ: haq-e-jiwaar aur haq-e-islam aur haq-e-qaraabat. Padosi muslim ke do haq haiñ: haq-e-jiwaar aur haq-e-islam aur padosi kaafir ka sirf ek haq-e-jiwaar hai." Hamne 'arz ki: **Ya Rasoolallah!** (ﷺ) unko apni qurbaaniyoñ mein se deñ?. Farmaya ke: mushrikeen ko qurbaaniyoñ mein se kuch na do.

Mas'alah-01:- Chhat par chadhne mein doosron ke gharon mein nigaah pahunchti hai to woh log chhat par chadhne se mana' kar sakte hain, jab tak parde ki deewaar na banwaale ya koi aisi cheez na lagaale jis se be-pardagi na ho aur agar doosre logon ke gharon mein nazar nahi padti magar woh log jab chhat par chadhte hain to saamna hota hai to isko chadhne se mana' nahi kar sakte, balke unki mastoorat (parda-nasheen auraton) ko yeh chahiye ke woh khud chhaton par na chadhein taake be-pardagi na ho. [Durr-e-Mukhtar]

Mas'alah-02:- Iske makaan ki pichhait (makaan ke peeche ki deewaar) doosre ke makaan mein hai yeh apni deewaar mein mitti lagaana chaahta hai, maalik-e-makaan apne ghar mein jaane se use rokta hai. Ab mitti kyun kar lagaayi jaye maalik-e-makaan se kaha jayega ke ise makaan mein jaane ki 'ijazat de, warna woh khud mitti lagwaade, uske paise is se dilwadiye jayenge. Isi tarah agar uski deewaar doosre ke makaan mein gir gayi hai, wahan se mitti uthane ki zaroorat hai, maalik-e-makaan isko 'ijazat de de ke yeh wahan se mitti uthaaye aur 'ijazat nahi deta to khud uthaaye. [Aalamgiri]

Chapter:- 33

Makhlooq-e-Khuda Par Mehrbaani Karna

➤ **Qur'aani-Aayat va Ahaadees..... 265**

Makhlooq-e-Khuda Par Mehrbaani

Karna:-

Allah (عزوجل) Farmata Hai:-

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

[Surah-5, Aayat-2]

“Neki aur parhez-gaari par aapas mein ek doosre ki madad karo aur gunaah va zulm par madad na karo.”

Hadees-01:- Saheeh Bukhari va Muslim mein Jareer Bin ‘Abdullah (رضي الله عنه) se marvi, ke **Rasoolullah (ﷺ)** ne farmaya: “**Allah-Ta’ala** us par rahm nahi karta jo logoñ par rahm nahi karta.”

Hadees-02:- Imaam-Ahmad va Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, kehte haiñ ke maine Abul-Qasim Saadiq Masdooq (رضي الله عنه) ko yeh farmate suna ke: “Rahmat nahi nikaali jaati magar bad-bakht se.”

Hadees-03:- Abu-Dawood va Tirmizi ne ‘Abdullah Bin ‘Amr (رضي الله تعالى عنهما) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne farmaya: “Rahm karne waloñ par Rahman rahm karta hai, zameen waloñ par rahm karo, tum par woh rahm farmayega jiski hukumat aasmaan mein hai.”

Hadees-04:- Tirmizi ne Ibn-e-‘Abbaas (رضي الله تعالى عنهما) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne farmaya: “Woh ham mein se nahiñ jo hamaare chhote par rahm na kare aur hamaare bade ki tauqeer (‘izzat) na kare aur acchi baat ka hukm na kare aur buri baat se mana’ na kare.”

Hadees-05:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki: “Jawaan agar boodhe ka ikraam (‘izzat va ehtiraam) uski ‘umr ki wajah se karega to uski ‘umr ke waqt **Allah-Ta’ala** aise ko muqarrar kar dega, jo iska ikraam kare.”

Hadees-06:- Abu-Dawood ne Abu Moosa (رضي الله عنه) se riwaayat ki ke **Rasoolullah (ﷺ)** ne farmaya: “Yeh baat **Allah-Ta’ala** ki ta’zeem mein se hai ke boodhe

musalman ka ikraam ('izzat va ehtiraam) kiya jaye aur is haamil-e-qur'aan ka ikraam kiya jaye jo na ghaali ho, na jaafi (ya'ni jo ghulu karte haiñ ke had se tajaawuz kar jaate haiñ ke padhne mein alfaaz ki sehat ka lihaaz nahiñ rakhte ya maa'na ghalat bayaan karte haiñ ya riya ke taur par tilawat karte haiñ aur jafa yeh hai ke us se e'raaz kare, na qur'aan ki tilawat kare, na uske ahkaam par 'amal kare) aur baadshah-e-'aadil ka ikraam karna."

Hadees-07:- Imaam-Ahmad va Baihaqi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Momin ulfat ki jagah hai aur us shakhs mein koi bhalaai nahiñ jo na ulfat kare, na us se ulfat ki jaye."

Hadees-08:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo meri ummat mein kisi ki haajat poori karde jis se maqsood usko khush karna hai, usne mujhe khush kiya aur jisne mujhe khush kiya, usne **Allah** (عز وجل) ko khush kiya aur jisne **Allah** (عز وجل) ko khush kiya, **Allah** (عز وجل) use jannat mein daakhil farmayega."

Hadees-09:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo kisi mazloom ki faryaad-rasi kare, **Allah-Ta'ala** uske liye 73 maghfiratein likhega, unme se ek se uske tamaam kaamon ki durusti ho jayegi aur 72 se qayamat ke din uske darje buland honge."

Hadees-10:- Saheeh Muslim mein Nu'maan Bin Basheer رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Tamaam momin shakhs-e-waahid ki misl haiñ, agar uski aankh bimaar hui to woh kul bimaar hai aur sar mein bimaari hui to kul bimaar hai."

Hadees-11:- Saheeh Bukhari va Muslim mein Abu Moosa (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Momin momin ke liye imaat ki misl hai ke uska baaz baaz ko quwwat pahunchata hai. Phir **Huzoor** (ﷺ) ne ek haath ki ungliyaan doosre haath ki ungliyon mein daakhil farmaayin." Ya'ni jis tarah yeh mili hui haiñ musalmanoñ ko bhi isi tarah hona chahiye.

Hadees-12:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: apne bhai ki madad kar zaalim ho ya mazloom ho. Kisi ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mazloom ho to madad

karuṅga zaalim ho to kyuṅ kar madad karuṅ. Farmaya ke: “Usko zulm karne se rok de yahi madad karna hai.”

Hadees-13:- Saheeh Bukhari va Muslim mein Ibn-e-‘Umar رضى الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Muslim muslim ka bhai hai, na us par zulm kare, na uski madad chhode aur jo shakhs apne bhai ki haajat mein ho, **Allah** (عزوجل) uski haajat mein hai aur jo shakhs muslim se kisi ek takleef ko door kare, **Allah-Ta’ala** qayamat ki takaaaleef mein se ek takleef uski door kar dega aur jo shakhs muslim ki parda-poshi karega, **Allah-Ta’ala** qayamat ke din uski parda poshi karega.”

Hadees-14:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Qasam hai uski jiske haath mein meri jaan hai! Banda momin nahiṅ hota jab tak apne bhai ke liye woh pasand na kare, jo apne liye pasand karta hai.”

Hadees-15:- Saheeh Muslim mein Tameem Daari (رضي الله عنه) se marvi, ke **Nabi** (ﷺ) ne farmaya: deen khair-khwaahi ka naam hai, isko teen martaba farmaya. Hamne ‘arz ki kis ki khair-khwaahi?. Farmaya: “**Allah** va **Rasool** aur uski Kitaab ki aur Aimma-e-Muslimeen aur ‘Aam Musalmanoṅ ki.”

Hadees-16:- Saheeh Bukhari va Muslim mein Jareer Bin ‘Abdullah (رضي الله عنه) se marvi, kehte haiṅ maine **Rasoolullah** (ﷺ) se namaaz qaa'im karne aur zakaat dene aur har musalman ki khair-khwaahi karne par bai'at ki thi.

Hadees-17:- Abu-Dawood ne Hazrat-e-‘Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Logoṅ ko unke martabe mein utaaro.” Ya'ni har shakhs ke saath is tarah pesh aao jo uske martabe ke munaasib ho sab ke saath ek sa bartaav na ho magar isme yeh lihaaz zaroor karna hoga ke doosre ki tahqeer (tauheen) va tazleel (be-izzati) na ho.

Hadees-18:- Tirmizi va Baihaqi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Tum mein accha woh shakhs hai jis se bhalaai ki ummeed ho aur jiski sharaarat se aman ho aur tum mein bura woh shakhs hai jis se bhalaai ki ummeed na ho aur jiski sharaarat se aman na ho.”

Hadees-19:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Tamam makhlooq **Allah-Ta’ala** ki ‘iyaal hai aur **Allah-Ta’ala** ke nazdeek sab mein pyaara woh hai jo uski ‘iyaal ke saath ehsaan kare.”

Hadees-20:- Tirmizi ne Abu-Zar (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Jahaan kahiin raho Khuda se darte raho aur buraai ho jaye to uske baa’d neki karo yeh neki use mita degi aur logoñ se acche akhlaaq ke saath pesh aao.”

Chapter:- 34

Narmi Va Haya Va Khoobi-e-Akhlaaq Ka Bayaan

➤ Ahaadees..... 270

Narmi Va Haya Va Khoobi-e- Akhlaaq Ka Bayaan:-

Hadees-01:- Allah-Ta'ala mehrbaan hai, mehrbaani ko dost rakhta hai aur mehrbaani karne par woh deta hai ke sakhti par nahiñ deta. [Muslim]

Hadees-02:- Hazrat-e-'Aaisha رضى الله تعالى عنها se farmaya: narmi ko laazim karlo aur sakhti va fuhsh (be-hayaai) se bacho, jis cheez mein narmi hoti hai, usko zeenat deti hai aur jis cheez se juda karli jaati hai, use 'aib-daar kar deti hai. [Muslim]

Hadees-03:- Jo narmi se mahroom hua woh khair se mahroom hua. [Muslim]

Hadees-04:- Jisko narmi se hissa mila use duniya va aakhirat ki khair ka hissa mila aur jo shakhs narmi ke hisse se mahroom hua woh duniya va aakhirat ke khair se mahroom hua. [Sharh-us-Sunnah]

Hadees-05:- Kya maiñ tumko khabar na duñ ke kaun shakhs jahannam par haraam hai aur jahannam us par haraam woh shakhs ke aasaani karne wala narm qareeb-e-sahl hai. [Ahmad va Tirmizi]

Hadees-06:- Momin aasaani karne waale narm hote haiñ, jaise nakel wala oont ke kheencha jaye to khinch jaata hai aur chattaan par bithaya jaye to baith jaye. [Tirmizi]

Hadees-07:- Ek shakhs apne bhai ko haya ke muta'alliq naseehat kar raha tha ke itni haya kyuñ karte ho, Rasoolullah (ﷺ) ne farmaya: "Use chhod do." Ya'ni naseehat na karo kyuñ ke haya imaan se hai. [Bukhari, Muslim]

Hadees-08:- Haya nahiñ laati hai magar khair ko, haya kul hi khair hai. [Bukhari, Muslim]

Hadees-09:- Yeh agle Ambiya ka kalaam hai jo logoñ mein mashhoor hai, jab tujhe haya nahiñ to jo chaahe kar. [Bukhari]

Hadees-10:- Haya imaan se hai aur imaan jannat mein hai aur behuda-goi (gaali-galoch/gandi-baatein) jafa (zulm) se hai aur jafa jahannam mein hai. [Ahmad, Tirmizi]

Hadees-11:- Har deen ke liye ek khulq hota hai ya'ni 'aadat va khaslat aur islaam ka khulq haya hai. [Imaam-Maalik]

Hadees-12:- Imaan va haya dono saath hai ek ko utha liya jaata hai to doosra bhi utha liya jaata hai. [Baihaqi]

Hadees-13:- Neki acche akhlaaq ka naam hai aur gunaaah woh hai jo tere dil mein khatke aur tujhe yeh na-pasand ho ke logon ko us par ittila' ho jaye. [Muslim]

Yeh hukm uska hai jiske seene ko Khuda ne munawwar farmaya hai aur qalb (dil) be-daar aur roshan hai phir bhi yeh wahaan hai ke dalaail-e-shar'iyah se uski hurmat saabit na ho aur agar dalaail hurmat par hon to na khatakne ka lihaaz na hoga.

Hadees-14:- Tum mein sab se ziyada mera mehboob woh hai jiske akhlaaq sab se acche hon. [Bukhari]

Hadees-15:- Tum mein acche woh hai jinke akhlaaq acche hon. [Bukhari, Muslim]

Hadees-16:- Imaan mein ziyada kaamil woh hai jinke akhlaaq acche hon. [Abu-Dawood]

Hadees-17:- Khulq-e-Hasan (acche-akhlaaq) se behtar insaan ko koi cheez nahi di gayi. [Baihaqi]

Hadees-18:- Qayamat ke din momin ki meezan mein sab mein bhaari jo cheez rakhi jayegi woh kuhlq-e-hasan (acche-akhlaaq) hai aur Allah-Ta'ala usko dost nahi rakhta jo fuhsh-go bad-zubaan ho. [Tirmizi]

Hadees-19:- Momin apne acche akhlaaq ki wajah se qaaim-ul-lail (raat ko 'ibaadat ke liye khade hone wale) aur saaimun-nahaar (din mein rozah rakhne wale) ka darja pa jaata hai. [Abu-Dawood]

Hadees-20:- Momin dhoka kha jaane wala hota hai (ya'ni apne karam (rahm-dil/mehrbaani) ki wajah se dhoka kha jaata hai, na ke be-'aqli se) aur faajir dhoka dene wala la'eem ya'ni bad-khulq (bure akhlaaq wala) hota hai. [Imaam-Ahmad, Tirmizi, Abu-Dawood]

Hadees-21:- Allah (عزوجل) se dar jahañ bhi tu ho aur buraai ho jaye to uske baa'd neki kar ke yeh usko mita degi aur logoñ ke saath acche akhlaaq se pesh aaya kar. [Ahmad, Tirmizi, Daarmi]

Hadees-22:- Jo shakhs ghussa ko pee jaata hai haalaañ ke kar daalne par use qudrat hai qayamat ke din Allah-Ta'ala use sab ke saamne bulaayega aur ikhtiyaar de dega ke jin hooroñ meñ tu chaahe chala jaye. [Tirmizi, Abu-Dawood]

Hadees-23:- Maiñ is liye bheja gaya ke acche akhlaaq ki takmeel kar duñ. [Imaam-Maalik va Ahmad]

Chapter:- 35

Acchoñ Ke Paas Baithna Buroñ Se Bachna

➤ Ahaadees..... 274

Acchoñ Ke Paas Baithna Buroñ Se

Bachna:-

Hadees-01:- Acche aur bure ham-nasheen ki misaal jaise mushk ka uthaane wala aur bhatti phoonkne wala, jo mushk liye huye hai ya woh tujhe usme se dega ya tu us se khareed lega ya tujhe khushbu pahunchegi aur bhatti phoonkne wala tere kapde jala dega ya tujhe buri bu pahunchegi.

Hadees-02:- Musaahabat (sangat) na karo magar momin ki. Ya'ni sirf momin-e-kaamil ke paas baitha karo.

Hadees-03:- Badoñ ke paas baitha karo aur 'Ulama se baateiñ poocha karo aur Hukama (religious leaders) se mel-jol rakho.

Hadees-04:- Jo Musalman logoñ se milta-julta hai aur unki eezaaoñ (aziyyatoñ) par sabr karta hai, woh us musalman se behtar hai jo nahiñ milta-julta aur unki takleef-dihi par sabr nahiñ karta.

Hadees-05:- Accha saathi woh hai ke jab tu Khuda ko yaad kare to woh teri madad kare aur jab tu bhoole to woh yaad dilaaye.

Hadees-06:- Accha ham nasheen woh hai ke uske dekhne se tumheñ Khuda yaad aaye aur uski guftugu se tumhare 'amal meñ ziyadati ho aur uska 'amal tumheñ aakhirat ki yaad dilaaye.

Hadees-07:- Aise ke saath na raho jo tumhaari fazeelat ka qaail na ho, jaise tum uski fazeelat ke qaail ho. Ya'ni jo tumheñ nazar-e-hiqaarat se dekhta ho uske saath na raho ya yeh ke woh apna haq tumhare zimme jaanta ho aur tumhare haq ka qaail (tasleem karne wala) na ho.

Hadees-08:- Hazrat 'Umar (رضي الله عنه) ne farmaya: aisi cheez meñ na pado jo tumhare liye mufeed na ho aur dushman se alag raho aur dost se bachte raho magar jabke woh ameen ho ke ameen ke baraabar koi nahiñ aur ameen wahi hai jo **Allah** (عزوجل) se dare aur faajir ke saath na raho ke woh tumheñ fujoor (gunaah ke kaam) sikhayega aur uske saamne bhed (raaz) ki baat na kaho aur apne kaam meñ unse mashwara lo jo **Allah** (عزوجل) se darte haiñ.

Hadees-09:- Hazrat-e-'Ali (ؓ) ne farmaya: faajir se bhai-bandi (bhaai-chaara) na kar ke woh apne fe'l ko tere liye muzayyan karega (ya'ni uske bure kaamoñ ko accha dikhayega) aur yeh chahega ke tu bhi us jaisa ho jaye aur apni badtareen khaslat ko accha karke dikhayega, tere paas uska aana-jaana 'aib aur nang (sharm) hai aur ahmaq se bhi bhai-chaara na kar ke woh apne ko mashaqqat mein daal dega aur tujhe kuch nafa' nahiñ pahunchayega aur kabhi yeh hoga ke tujhe nafa' pahunchana chahega magar hoga yeh ke nuqsan pahunch dega, uski khamoshi bolne se behtar hai uski doori nazdeeki se behtar hai aur maut zindagi se behtar. Aur kazzaab (jhoote) se bhi bhai-chaara na kar ke uske saath mu'aasharat (mel-jol) tujhe nafa' na degi teri baat doosroñ tak pahunchayega aur doosroñ ki tere paas layega aur agar tu sach bolega jab bhi woh sach nahiñ bolega.

Chapter:- 36

Allah (عزوجل) Ke Liye Dosti Va Dushmani Ka Bayaan

➤ Ahaadees..... 277

➤ Sab Se Ziyada Pasandeeda 'Amal..... 278

Allah (عزوجل) Ke Liye Dosti Va

Dushmani Ka Bayaan:-

Hadees-01:- Roohoñ ka lashkar mujtama' (ikatttha) tha jinme wahañ ta'aaruf (pehchaan) tha duniya mein ulfat hui aur wahañ na-aashnaani (na-waaqifi) rahi to yahañ ikhtilaaf hua.

Hadees-02:- Allah-Ta'ala qayamat ke din farmayega: "Kahañ haiñ jo mere jalaal ki wajah se aapas mein muhabbat rakhte the aaj main unko apne saaye mein rakhunga, aaj mere saaye ke siwa koi saaya nahiñ."

Hadees-03:- Ek shakhs apne bhai se milne doosre qarya (gaaon ya jagah) mein gaya, **Allah-Ta'ala** ne uske raaste par ek farishta bitha diya. Jab woh farishte ke paas aaya, usne daryaaft kiya kahañ ka iraada hai?. Kaha: us qarya mein mera bhai hai us se milne jaata huñ. Farishte ne kaha: kya us par tera koi ehsaan hai, jise lene ko jaata hai?. Usne kaha: nahiñ, sirf yeh baat hai ke main use **Allah (عزوجل)** ke liye dost rakhta huñ. Farishte ne kaha: mujhe **Allah (عزوجل)** ne tere paas bheja hai ke tujhe yeh khabar duñ ke **Allah (عزوجل)** ne tujhe dost rakha, ke tune **Allah (عزوجل)** ke liye us se muhabbat ki.

Hadees-04:- Ek shakhs ne 'arz ki: **Ya Rasoolallah! (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ)** uske muta'alliq kya irshaad hai jo kisi qaum se muhabbat rakhta hai aur unke saath mila nahiñ ya'ni unki sohbat haasil na hui ya usne un jaise aa'maal nahiñ kiye. Irshaad farmaya: "Aadmi uske saath hai jis se use muhabbat hai."

Is hadees se ma'loom hota hai ke acchoñ se muhabbat accha bana deti hai aur uska hashr acchoñ ke saath hoga aur badoñ (buroñ) ki muhabbat bura bana deti hai aur iska hashr unke saath hoga.

Hadees-05:- Ek shakhs ne 'arz ki: **Ya Rasoolallah! (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ)** qayamat kab hogi?. Farmaya: tune uske liye kya tayyaari ki hai?. Usne 'arz ki: uske liye maine koi tayyaari nahiñ ki, sirf itni baat hai ke main **Allah** va

Rasool (ﷺ) se muhabbat rakhta huñ. Irshaad farmaya: "Tu unke saath hai jinse tujhe muhabbat hai."

Hazrat Anas (رضي الله عنه) kehte haiñ ke islaam ke baa'd musalmanoñ ko jitni is kalima se khushi hui, aisi khushi maine kabhi nahiñ dekhi.

Hadees-06:- Allah-Ta'ala irshaad farmata hai: "Jo log meri wajah se aapas mein muhabbat rakhte haiñ aur meri wajah se ek doosre ke paas baithte haiñ aur aapas mein milte-julte haiñ aur maal kharch karte haiñ, unse meri muhabbat waajib ho gayi."

Hadees-07:- Allah-Ta'ala ne farmaya: "Jo log mere jalaal ki wajah se aapas mein muhabbat rakhte haiñ unke liye noor ke mimbar honge, Ambiya va Shohada unpar ghibta (rashk) karenge."

Hadees-08:- Allah-Ta'ala ke kuch aise bande haiñ ke woh na Ambiya haiñ na Shohada aur Khuda ke nazdeek unka aisa martaba hoga ke qayamat ke din Ambiya aur Shohada unpar ghibta (rashk) karenge. Logoñ ne 'arz ki: **Ya Rasoolallah!** (ﷺ) Irshaad farmaaiye yeh kaun log haiñ?. Farmaya: yeh woh log haiñ jo mahaz rahmat-e-ilaahi ki wajah se aapas mein muhabbat rakhte haiñ, na unke aapas mein rishte hai, na maal ka lena dena hai. Khuda ki Qasam! unke chehre noor haiñ aur woh khud noor par haiñ unko khauf nahiñ, jabke log khauf mein honge aur na woh ghamgeen honge, jab doosre gham mein honge." Aur **Huzoor** (ﷺ) ne yeh aayat padhi:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٣)

[Surah-10, Aayat-62]

"Sunlo be-shak **Allah** (ﷻ) ke Auliya par na khauf hai, na woh gham karenge."

Hadees-09:- Imaan ki cheezoñ mein sab mein mazboot **Allah** (ﷻ) ke baare mein muwaalaat (farmabardaari) hai aur **Allah** (ﷻ) ke liye muhabbat karna aur bughz rakhna.

Hadees-10:- Rasoolullah (ﷺ) ne farmaya: tumhein ma'loom hai **Allah** (ﷻ) ke nazdeek **sab se ziyada pasand kaunsa 'amal** hai?. Kisi ne kaha: namaaz

va zakaat aur kisi ne kaha jihaad. **Huzoor** (ﷺ) ne farmaya: "Sab se ziyada **Allah** (عزوجل) ko pyaara, **Allah** (عزوجل) ke liye dosti aur bughz rakhna hai."

Hadees-11:- Jab kisi ne kisi se **Allah** (عزوجل) ke liye muhabbat ki to usne **Rab** (عزوجل) ka ikraam kiya.

Hadees-12:- Do shakhsoñ ne **Allah** (عزوجل) ke liye baaham muhabbat ki aur ek mashriq mein hai, doosra maghrib mein, qayamat ke din **Allah-Ta'ala** donoñ ko jama' kar dega aur farmayega: "Yahi woh hai jis se tune mere liye muhabbat ki thi."

Hadees-13:- Jannat mein Yaqoot ke sutoon haiñ unpar zabarjad ke baala-khaane haiñ, woh aise roshan haiñ jaise chamak-daar sitaare. Logoñ ne 'arz ki: **Ya Rasoolallah!** (ﷺ) unme kaun rahega?. Farmaya: "Woh log jo **Allah** (عزوجل) ke liye aapas mein muhabbat rakhte haiñ, ek jagah baithte haiñ, aapas mein milte haiñ."

Hadees-14:- **Allah** (عزوجل) ke liye muhabbat rakhne waale arsh ke gird yaaqoot ki kursi par honge.

Hadees-15:- Jo kisi se **Allah** (عزوجل) ke liye muhabbat rakhe, **Allah** (عزوجل) ke liye dushmani rakhe aur **Allah** (عزوجل) ke liye de aur **Allah** (عزوجل) ke liye mana' kare, usne apna imaan kaamil kar liya.

Hadees-16:- Do shakhs jab **Allah** (عزوجل) ke liye baaham (aapas mein) muhabbat rakhte haiñ, unke darmiyaan mein judaai us waqt hoti hai ke unme se ek ne koi gunaah kiya. Ya'ni **Allah** (عزوجل) ke liye jo muhabbat ho uski pehchaan yeh hai ke agar ek ne gunaah kiya to doosra us se juda ho jaye.

Hadees-17:- **Allah-Ta'ala** ne ek Nabi ke paas wahi bheji, ke fulaañ zaahid se keh do ke tumhara zohd (parhezgaari) aur duniya mein be-raghabti apne nafs ki raahat hai aur sab se juda ho kar mujh se ta'alluq rakhna yeh tumhaari 'izzat hai, jo kuch tum par mera haq hai uske muqaabil kya 'amal kiya. 'Arz karega: Aye Rab! woh kaunsa 'amal hai?. Irshaad hoga: "Kya tumne meri wajah se kisi se dushmani ki aur mere baare mein kisi Wali se dosti ki."

Hadees-18:- Aadmi apne dost ke deen par hota hai, use yeh dekhna chahiye ke kis se dosti karta hai.

Hadees-19:- Jab ek shakhs doosre se bhai-chaara kare to uska naam aur uske baap ka naam pooch le aur yeh ke woh kis qabeele se hai ke is se muhabbat ziyada paaedaar (mazboot) hogi.

Hadees-20:- Jab ek shakhs doosre se muhabbat rakhe to use khabar kar de ke mein tujh se muhabbat rakhta hun.

Hadees-21:- Ek shakhs ne **Huzoor** (ﷺ) ki khidmat mein 'arz ki: ke mein us shakhs se **Allah** (عزوجل) ke waaste muhabbat rakhta hun. Irshaad farmaya: tumne usko ittila' de di hai. 'Arz ki: nahiin. Irshaad farmaya: utho! usko ittila' de do. Usne ja kar khabar-daar kiya, usne kaha jiske liye tu mujh se muhabbat rakhta hai, woh tujhe mehboob bana le. Wapas aakar **Huzoor** (ﷺ) se keh sunaaya. Irshaad farmaya: usne kya kaha? Jo usne kaha tha keh sunaaya. Farmaya: "Tu uske saath hoga jis se tune muhabbat ki aur tere liye woh hai jo tune qasd kiya hai."

Hadees-22:- Dost se thodi dosti kar 'ajab nahiin ke kisi din woh tera dushman ho jaye aur dushman se dushmani thodi kar door nahiin ke woh kisi roz tera dost ho jaye.

Chapter:- 37

Hajaamat Banwaana Aur Naakhun Tarashwaana

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Hajaamat Banwana Aur Naakhun

Tarashwaana:-

Hadees-01:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Paanch cheezein fitrat se hain, ya'ni Ambiya-e-Saabiqeen (عليهم السلام) ki sunnat se hain: [1].Khatna karna aur [2].Mu-e-zer-e-naaf moondna aur [3].Moochhein kam karna aur [4].Naakhun tarashwaana aur [5].Baghal ke baal ukhedna."

Hadees-02:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Moochhein katwaao aur daadiyaan latkaao, majoosiyon ki mukhaalafat karo."

Hadees-03:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Mushrikeen ki mukhaalafat karo, daadhiyon ko ziyada karo aur moochhon ko khoob kam karo."

Hadees-04:- Tirmizi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, kehte hain ke: "**Nabi-e-Kareem** (ﷺ) moochh ko kam karte the aur Hazrat Ibraheem Khaleel-ur-Rahmaan (عليه الصلاة والسلام) bhi yahi karte the."

Hadees-05:- Imaam-Ahmad va Tirmizi va Nasaa'i ne Zaid Bin Arqam (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo moochh se nahi lega, woh ham mein se nahi." Ya'ni hamaare tareeqe ke khilaaf hai.

Hadees-06:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo mu-e-zer-e-naaf ko na moonde aur naakhun na taraashe aur moochh na kaate, woh ham mein se nahi."

Hadees-07:- Tirmizi ne ba-riwaayate 'Amr Bin Shu'aib 'An Abihi 'An Jaddihi riwaayat ki, ke: "**Rasoolullah** (ﷺ) daadhi ki chaudaai aur lambaai se kuch liya karte the."

Hadees-08:- Saheeh Muslim mein Anas (رضي الله عنه) se marvi, kehte hain ke moochhein aur naakhun tarashwane aur baghal ke baal ukhaadne aur mu-e-

zer-e-naaf moondne mein hamaare liye yeh waqt muqarrar kiya gaya hai ke 40 din se ziyada na chhodein. Ya'ni 40 din ke andar in kaamon ko zaroor karlein.

Hadees-09:- Abu-Dawood ne ba-riwaayate 'Amr Bin Shu'aib 'An Abihi 'An Jaddihi riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Safaid baal na ukhaado kyun ke woh muslim ka noor hai, jo shakhs islaam mein boodha hua, **Allah-Ta'ala** uski wajah se uske liye neki likhega aur khataa mita dega aur darja buland karega."

Hadees-10:- Tirmizi va Nasaa'i ne Kaa'b Bin Murrah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo islaam mein boodha hua, yeh budhaapa uske liye qayamat ke din noor hoga."

Hadees-11:- Imaam-Maalik ne riwaayat ki, Sa'eed Ibne Musayyab (رضي الله عنه) kehte the ke Hazrat Ibraheem Khaleel-ur-Rahmaan (عليه الصلاة والسلام) ne sab se pehle mehmaanon ki ziyaafat ki aur sab se pehle khatna kiya aur sab se pehle moochh ke baal taraashe aur sab se pehle safaid baal dekha. 'Arz ki: Aye Rab! yeh kya hai?. Parwardigaar Tabarak Wa-Ta'ala ne farmaya: "Aye Ibraheem! yeh waqaar hai." 'Arz ki: Aye mere Rab! mera waqaar ziyada kar.

Hadees-12:- Dailmi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs qasdan safaid baal ukhadega, qayamat ke din woh neza ho jayega, jis se usko bhonka jayega."

Hadees-13:- Tabraani ne Hazrat 'Umar (رضي الله عنه) se riwaayat ki, ke: "**Rasoolullah** (ﷺ) ne hajaamat ke siwa gardan ke baal mundaane se mana' farmaya."

Hadees-14:- Saheeh Bukhari va Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne qaza' se mana' farmaya. Naafe' se poocha gaya: qaza' kya cheez hai?. Naafe' ne kaha: bacche ka sar kuch moond diya jaye, kuch muta'addid (mukhtalif, alag-alag) jagah chhod diya jaye.

Hadees-15:- Saheeh Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Nabi** (ﷺ) ne ek bacche ko dekha, ke uska sar kuch moonda hua hai aur kuch

chhod diya gaya hai. **Huzoor** (ﷺ) ne logoñ ko is se mana' kiya aur yeh farmaya ke: "Kul moond do ya kul chhod do."

Hadees-16:- Abu-Dawood va Nasaa'i ne 'Abdullah Bin Jaafar رضى الله تعالى عنهما se riwaayat ki, ke jab Hazrat Jaafar shaheed huye teen din tak **Huzoor** (ﷺ) ne unki Aal se kuch nahiñ farmaya, phir tashreef laye aur yeh farmaya ke: aaj ke baa'd se mere bhai (Jaafar) par na rona, phir farmaya ke: mere bhai ke bacchoñ ko bulao. Kehte haiñ ke ham **Huzoor** (ﷺ) ki khidmat mein pesh kiye gaye. Farmaya: hajjaam ko bulao, **Huzoor** (ﷺ) ne hamaare sar munda diye.

Hadees-17:- Abu-Dawood ne Ibn-ul-Hanzaliyah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Khuraym-Asadi bahut accha shakhs hai agar uske sar ke baal bade na hote aur tahband neecha na hota. Jab yeh khabar Khuraym (رضي الله عنه) ko pahunchi to chhuri le kar baal kaat daale aur kaanoñ tak kar liye aur tahband ko aadhi pindli tak uncha kar liya.

Hadees-18:- Abu-Dawood ne Anas (رضي الله عنه) se riwaayat ki, kehtes haiñ mere gesu the. Meri maa ne kaha ke: unko nahiñ katwaaungi kyun ke **Rasoolullah** (ﷺ) unheñ pakadte aur kheenchte the. Ya'ni **Huzoor** (ﷺ) ka Dast-e-Aqdas in baaloñ ko laga hai is wajah se ba-qasd-e-tabarruk chhod rakhe the, katwaati na theen.

Hadees-19:- Nasaa'i ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne 'aurat ko sar mundaane se mana' farmaya hai.

Hadees-20:- Saheeh Bukhari va Muslim mein Ibn-e-'Abbaas رضى الله تعالى عنهما se marvi, ke **Nabi-e-Kareem** (ﷺ) ko jis cheez ke muta'alliq koi hukm na hota usme Ahl-e-Kitaab ki muwaafiqat pasand thi (kyun ke ho sakta hai ke woh jo kuch karte hon woh Ambiya عليهم السلام ka tareeqa ho) aur Ahl-e-Kitaab baal seedhe rakhte the aur mushrikeen maang nikaala karte the, lihaaza **Nabi** (ﷺ) ne baal seedhe rakhe ya'ni maang nahiñ nikaali phir baa'd mein **Huzoor** (ﷺ) ne maang nikaali. (Is se ma'loom hua ke **Huzoor** (ﷺ) ko is mu'aamale mein Ahl-e-Kitaab ki mukhaalafat ka hukm hua).

Masaail-e-Fiqhiyyah:-

Jumu'ah ke din naakhun tarashwaana mustahab hai, haañ agar ziyada badh gaye hoñ to jumu'ah ka intizaar na kare ke naakhun bada hona accha nahiñ kyuñ ke naakhunoñ ka bada hona tangi-e-rizq ka sabab hai. Ek hadees-e-za'eef mein hai, ke **Huzoor-e-Aqdas** (ﷺ) jumu'ah ke din namaaz ke liye jaane se pehle moochheñ katarwaate aur naakhun tarashwaate.

Ek doosri hadees mein hai, ke jo jumu'ah ke din naakhun tarashwaye **Allah-Ta'ala** usko doosre jumu'ah tak balaaon se mehfooz rakhega aur teen din zaaid ya'ni das din tak.

Ek hadees mein hai, jo hafte ke din naakhun tarashwaye, us se bimaari nikal jayegi aur shifa daakhil hogi aur jo itwaar ke din tarashwaye faaqah niklega aur tawangari (maal-daari) aayegi aur jo peer ke din tarashwaye junoon jayega aur sehat aayegi aur jo mangal ke din tarashwaye marz jayega aur shifa aayegi aur jo budh ke din tarashwaye waswaas va khauf niklega aur aman va shifa aayegi aur jo jume'raat ke din tarashwaye juzaam jaye aur aafiyat aaye aur jo jumu'ah ke din tarashwaye rahmat aayegi aur gunaah jayenge. Yeh hadeeseñ agarche za'eef haiñ, magar fazaail mein qaabil-e-e'tibaar haiñ. [Raddul-Muhtaar; Durr-e-Mukhtar]

(Note:- Aa'la-Hazrat se is tarah ka suwaal kiya gaya ke ek hadees mein budh (wednesday) ke din naakhun kaatne ki mumaana'at aayi aur doosri hadees mein budh ke din naakhun kaatne ki fazeelat aayi, in donoñ riwaayaton mein tatbeeq ya tarjeeh ki kya soorat hai aur budh ke din naakhun taraashna kaisa hoga?. Iske jawaab mein Aa'la-Hazrat عليه رحمة الرحمن farmate haiñ: naakhun kaatne se muta'alliq kisi din koi mumaana'at nahiñ, is liye ke din ki ta'yeen mein koi saheeh hadees saabit nahiñ, al-batta baaz za'eef hadeesoñ mein budh ke din naakhun kaatne ki mumaana'at hai, lihaaza agar budh ka din wujoob ka din aajaye maslan: 39 din se nahiñ taraashe the, aaj budh ko 40'wa din hai agar aaj nahiñ taraashta, to 40 din se zaaid ho jayenge to us par waajib hoga ke budh ke din taraashe is liye ke 40 din se zaaid naakhun rakhna na-jaaiz va makrooh-e-tahreemi hai. Aur agar mazkoora soorat na ho to budh ke 'alaawa kisi aur din taraashna munaasib ke jaanib-e-mana' ko tarjeeh rehti hai).

Mas'alah-01:- Hazrat-e-'Ali (عليه السلام) se yeh manqool hai ke pehle daahine haath ke naakhunon ko is tarah tarashwaye, sab se pehle chhungaliya phir beech waali phir angutha phir manjhli (beech waali) phir kalime ki ungli aur baayein haath mein pehle angutha phir beech waali phir chhungaliya phir kalime ki ungli phir manjhli ya'ni dahne haath mein chhungaliya se shuru' kare aur baayein haath mein angoothe se aur ek ungli chhod kar aur baaz mein do chhod kar katwaaye. Ek riwaayat mein aaya hai, ke: "Is tarah karne se kabhi aashob-e-chashm nahi hoga." [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Naakhun taraashne ki yeh tarteeb jo mazkoor hui isme kuch pecheedagi hai, khusoosan awaam ko iski nigeh-daasht dushwaar hai lihaaza ek doosra tareeqa hai jo aasaan hai aur woh bhi **Huzoor-e-Aqdas** (ﷺ) se marvi hai, woh yeh hai ke dahne haath ki kalime ki ungli se shuru' kare aur chhungaliya par khatam kare phir baayein ki chhungaliya se shuru' kar ke angoothe par khatam kare, iske baa'd dahne haath (right-hand) ke angoothe ka naakhun tarashwaye, is soorat mein dahne hi haath se shuru' hua aur dahne par khatam bhi hua. [Durr-e-Mukhtar] Aala Hazrat Qibla (قدس سره) ka bhi yahi maa'mool tha aur yeh faqeer bhi isi par 'amal karta hai.

Mas'alah-03:- Paaun ke naakhun tarashwane mein koi tarteeb manqool nahi, behtar yeh hai ke paaun ki ungliyon mein khilaal karne ki jo tarteeb hai isi tarteeb se naakhun tarashwaye ya'ni dahne paaun ki chhungaliya se shuru' karke angoothe par khatam kare, phir baayein paaun ke angoothe se shuru' karke chhungaliya par khatam kare. [Durr-e-Mukhtar]

Mas'alah-04:- Daant se naakhun na khatakna na chahiye ke makrooh hai aur isme marz-e-bars معاذ الله paida hone ka andesha hai. [Aalamgiri]

Mas'alah-05:- Mujaahid jab Daar-ul-Harb mein hon to unke liye mustahab yeh hai ke naakhun aur moochhein badi rakhein ke unki yeh shakl-e-muheeb dekh kar kuffaar par ro'b taari ho. [Durr-e-Mukhtar]

Mas'alah-06:- Har jumu'ah ko agar naakhun na tarashwaye to 15'way din tarashwaye aur iski intihaai muddat 40 din hai iske baa'd na tarashwaana mamnu' hai. Yahi hukm moochhein tarashwane aur mu-e-zer-e-naaf door karne aur baghal ke baal saaf karne ka hai ke 40 din se ziyada hona mana'

hai. Saheeh Muslim ki Hadees Anas (رضي الله عنه) se hai, kehte haiñ ke: “Naakhun tarashwane aur moochh kaatne aur baghal ke baal lene mein hamaare liye yeh mi'aad muqarrar ki gayi thi ke 40 din se ziyada na chhod rakhein.”

Mas'alah-07:- Mu-e-zer-e-naaf door karna sunnat hai. Har hafte mein nahaana, badan ko saaf suthra rakhna aur mu-e-zer-e-naaf door karna mustahab hai aur behtar jumu'ah ka din hai aur 15'way roz karna bhi jaaiz hai aur 40 roz se zaaid guzaar dena makrooh va mamnu'. Mu-e-zer-e-naaf usture se moondna chahiye aur usko naaf ke neeche se shuru' karna chahiye aur agar moondne ki jagah hartaal choona ya is zamaane mein baal udaane ka saaboon chala hai, us se door kare yeh bhi jaaiz hai, 'aurat ko yeh baal ukhed daalna sunnat hai. [Durr-e-Mukhtar; Aalamgiri]

Mas'alah-08:- Baghal ke baalon ka ukhaadna sunnat hai aur moondna bhi jaaiz hai. [Raddul-Muhtaar]

Mas'alah-09:- Behtar yeh hai ke gale ke baal na mundaaye unhein chhod rakhe. [Raddul-Muhtaar]

Mas'alah-10:- Naak ke baal na ukhaade ke is se marz-e-aakila paida hone ka dar hai. [Aalamgiri]

Mas'alah-11:- Janaabat ki haalat mein na baal mundaaye aur na naakhun tarashwaye ke yeh makrooh hai. [Aalamgiri]

Mas'alah-12:- Bhaoñ ke baal agar bade ho gaye to unko tarashwa sakte haiñ, chehre ke baal lena bhi jaaiz hai jisko khat banwana kehte haiñ, seene aur peeth ke baal moondna ya katarwana accha nahiñ, haath, paauñ, pet par se baal door kar sakte haiñ. [Raddul-Muhtaar]

Mas'alah-13:- Bicchi (woh chand baal jo neeche ke hont aur thodi ke beech mein hote haiñ) ke agal-bagal (aas-paas) ke baal mundaana ya ukhedna bid'at hai. [Aalamgiri]

Mas'alah-14:- Moochhoñ ko kam karna sunnat hai itni kam kare ke abru (eyebrow) ki misl ho jayeñ ya'ni itni kam hoñ ke upar waale hont ke baalaayi hisse se na latkeñ aur ek riwaayat mein mundaana aaya hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-15:- Moochhoñ ke donoñ kinaaroñ ke baal bade-bade hoñ to harj nahiñ baaz Salaf ki moochheñ is qism ki theeñ. [Aalamgiri]

Mas'alah-16:- Daadhi badhaana Sunan-e-Ambiya-e-Saabiqeen se hai. Mundaana ya ek musht se kam karna haraam hai, haañ ek musht se zaaid ho jaye to jitni ziyada hai usko katwa sakte haiñ. [Durr-e-Mukhtar]

Mas'alah-17:- Daadhi chadhaana ya usme girah (gaanth) lagaana jis tarah sikh waghaira karte haiñ na-jaaiz hai, is zamaane mein daadhi moochh mein tarah-tarah ki taraash kharaash ki jaati hai, baaz daadhi moochh ka bilkul safaaya kara dete haiñ, baaz log moochhoñ ki donoñ jaanib moond kar beech mein zara si baaqi rakhte haiñ jaise ma'loom hota hai ke naak ke neeche 2 makkhiyañ baithi haiñ, kisi ki daadhi french-cut aur kisi ki karzn fashion hoti hai, yeh jo kuch ho raha hai sab nasaarah ke ittibaa' va taqleed mein ho raha hai.

Musalmanoñ ke jazbaat-e-imaani itne ziyada kamzor ho gaye ke woh apne waqaar va shi'aar ko khote huye chale jaate haiñ unko is baat ka ehsaas nahiñ hota ke ham kya the aur kya ho gaye, jab unki be-hisi is darja badh gayi aur hamiyyat (sharm) va ghairat-e-imaani yahañ tak kam ho gayi ke doosri qaumoñ mein jazb hote jaate haiñ, paa-mardi (himmat) aur istiqlaal (mazboot iraade) ke saath islaami riwaayaat va ahkaam ki paabandi nahiñ karte, to unse kya ummeed ho sakti hai ke islaami ahkaam ka ehtiraam karayenge aur huqooq-e-muslimeen ki hifaazat karenge. Muslim ke har fard ko taa'limaat-e-islam ka mujassama (example) hona chahiye akhlaaq self-o-saaliheen ka namoonahona chahiye islaami shi'aar (nishaani/pehchaan) ki hifaazat karni chahiye taake doosri qaumoñ par iska asar pade.

Mas'alah-18:- Baaz daadhi-moonde yahañ tak be-baak hote haiñ ke woh daadhi ka mazaaq udaate haiñ, shari'at ke mutaabiq daadhi rakhne par phabtiyaañ (taane) kaste haiñ. Daadhi mundaana haraam tha, gunaah tha magar yeh to socho yeh tumne kis cheez ka mazaaq udaaya kiski tauheen va tazleel ki. Islam ki har baat atal hai aur iske tamaam usool-o-furu' mazboot haiñ inme kisi baat ko bura bataana islam ko 'aib lagaana hai, tum khud socho to jo kuch iska nateeja hai, woh tum par waazeh ho jayega kisi se poochne ki zaroorat na padegi.

Mas'alah-19:- Mard ko ikhtiyaar hai ke sar ke baal mundaaye ya badhaaye aur maang nikaale. [Raddul-Muhtaar]

Huzoor-e-Aqdas (ﷺ) se donoñ cheezeññ saabit haiñ. Agarche mundaana sirf ehraam se baahar hone ke waqt saabit hai, deegar auqaat mein mundaana saabit nahiñ. Haañ baaz Sahaaba se mundaana saabit hai maslan Hazrat Maula 'Ali (رضي الله عنه) bataur-e-'aadat mundaaya karte the. **Huzoor-e-Aqdas** (ﷺ) ke Mu-e-Mubaarak kabhi nisf kaan tak, kabhi kaan ki lo tak hote aur jab badh jaate to shaana-e-mubaarak se chhu jaate. Aur **Huzoor** (ﷺ) beech sar mein maang nikaalte.

Mas'alah-20:- Mard ko yeh jaaiz nahiñ ke 'auratoñ ki tarah baal badhaaye, baaz soofi banne waale lambi-lambi lateñ (baaloñ ki ladiyaañ) badha lete haiñ jo unke seene par saanp ki tarah lehraati haiñ aur baaz chotiyañ goondte haiñ ya joode bana lete haiñ yeh sab na-jaaiz kaam aur khilaaf-e-shara' haiñ. **Tasawwuf** baaloñ ke badhaane aur range huye kapde pehenne ka naam nahiñ balke **Huzoor-e-Aqdas** (ﷺ) ki poori pairwi karne aur khwaahishaat-e-nafs ko mitaane (khatm karne) ka naam hai.

Mas'alah-21:- Safaid baaloñ ko ukhaadna ya qainchi se chun kar nikalwana makrooh hai, haañ Mujaahid agar is niyyat se aisa kare ke kuffaar par uska ro'b taari ho to jaaiz hai. [Aalamgiri]

Mas'alah-22:- Beech sar ko munda dena aur baaqi jagah ko chhod dena jaisa ke ek zamaane mein paan banwane ka riwaaj tha yeh jaaiz hai aur hadees mein jo qaza' (baaloñ ko kuch mundaana kuch chhodna) ki mumaana'at aayi hai uske yeh maa'na haiñ ke muta'addid jagah sar ke baal moondna aur jagah-jagah baaqi chhodna, jisko gul banaana kehte haiñ. [Aalamgiri; Raddul-Muhtaar] Bukhari Shareef se bhi yahi zaahir hai. Paan banwane ko qaza' samajhna ghalti hai, haañ behtar yahi hai ke sar ke baal mundwaye to kul munda daale yeh nahiñ ke kuch moonde jayeñ aur kuch chhod diye jayeñ.

Mas'alah-23:- Baaz dihaatiyoñ ko dekha jaata hai ke woh peshaani ko khat ki tarah banwate haiñ aur donoñ jaanib nokeñ nikalwaate haiñ ya aur tarah se banwate haiñ yeh sunnat aur salaf ke tareeqe ke khilaaf hai, aisa na kareñ.

Mas'alah-24:- Gardan ke baal moondna makrooh hai. [Aalamgiri] Ya'ni jab sar ke baal na mundaayein sirf gardan hi ke mundaayein, jaisa ke bahut se log khat banwane mein gardan ke baal bhi mundwate hain aur agar poore sar ke baal munda diye to uske saath gardan ke baal bhi munda diye jayein.

Mas'alah-25:- Aaj-kal sar par guppha (guccha) rakhne ka riwaaj bahut ziyada ho gaya hai, ke sab taraf se baal nihaayat chhote-chhote aur beech mein bade baal hote hain, yeh bhi nasaarah ki taqleed (pairwi) mein hai aur na-jaaiz hai phir in baalon mein baaz daahine ya baayein jaanib maang nikaalte hain yeh bhi sunnat ke khilaaf hai, sunnat yeh hai ke baal hon to beech mein maang nikaali jaye aur baaz maang nahi nikalte seedhe rakhte hain yeh bhi sunnat-e-mansookha aur yahood-o-nasaarah ka tareeqa hai jaisa ke Ahaadees mein mazkoor hai.

Mas'alah-26:- Ek tareeqa yeh bhi hai ke na poore baal rakhte hain na mundaate hain balke qainchi ya machine se baal katarwaate hain yeh na-jaaiz nahi magar afzal va behtar wahi hai ke mundaaye ya baal rakhe.

Mas'alah-27:- 'Aurat ko sar ke baal katwaane jaisa ke is zamaane mein nasraani 'auraton ne katwaane shuru' kar diye na-jaaiz va gunaah hai aur us par la'nat aayi shauhar ne aisa karne ko kaha jab bhi yahi hukm hai ke 'aurat aisa karne mein gunaah-gaar hogi, kyun ke shari'at ki na-farmaani karne mein kisi ka kehna nahi maana jayega. [Durr-e-Mukhtar] Suna hai ke baaz musalman gharon mein bhi 'auraton ke baal katwaane ki bala aagayi hai, aisi pur-qainch-'auratein (baal kati hui 'auratein) dekhne mein lounda ma'loom hoti hain.

Aur hadees mein farmaya ke: "Jo 'aurat mardaana hai'at (style) mein ho, us par Allah (عزوجل) ki la'nat hai." Jab baal katwaana 'aurat ke liye na-jaaiz hai to mundaana ba-darja-e-aula na-jaaiz, ke yeh bhi hindustan ke mushrikeen ka tareeqa hai, ke jab unke yahan koi mar jaata hai ya teerath ko jaati hain to baal munda deti hain.

Mas'alah-28:- Tarashwane ya mundaane mein jo baal nikle unhein dafan karde, isi tarah naakhun ka taraasha pakhaana ya ghusl-khaane mein unhein daal dena makrooh hai ke is se bimaari paida hoti hai. [Aalamgiri] Mu-e-zer-e-naaf ka aisi jagah daal dena ke doosron ki nazar pade na-jaaiz hai.

Mas'alah-29:- Chaar cheezon ke muta'alliq hukm yeh hai ke dafan kardi jayein, baal, naakhun, haiz ka latta (woh kapda jis se 'aurat haiz ka khoon saaf kare), khoon. [Aalamgiri]

Mas'alah-30:- Sar mein juyein bhari hai aur baal munda diye, unhein dafan kar de. [Aalamgiri]

Mas'alah-31:- Majnoona (paagal 'aurat) ke sar mein bimaari ho gayi maslan kasrat se juyein pad gayin aur uska koi wali nahi, to agar kisi ne uska sar moonda diya usne ehsaan kiya, magar uske sar mein kuch baal chhod de taake ma'loom ho sake ke 'aurat hai. [Aalamgiri]

Mas'alah-32:- Safaid baal ukhedne mein harj nahi jabke ba-qasd-e-zeenat aisa na kare. [Raddul-Muhtaar; Durr-e-Mukhtar] Aur zaahir yahi hai ke jo log aisa karte hai woh zeenat hi ke iraade se karte hai taake yeh safedi doosron par zaahir na ho aur jawaan ma'loom hon, isi wajah se hadees mein is se mumaana'at (rok) aayi aur yeh bhi zaahir hai ke daadhi mein is qism ka tasarruf ziyada mamnu' hoga.

Chapter:- 38

Khatna Ka Bayaan

➤ Masaail-e-Fiqhiyyah..... 293

Khatna Ka Bayaan:-

Khatna sunnat hai aur yeh shi'aar-e-islam mein hai ke muslim va ghair-muslim mein is se imtiyaaz hota hai isi liye 'urf-e-'aam mein isko musalmaani bhi kehte hain.

Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Hazrat Ibraheem Khaleelullah (عليه الصلاة والسلام) ne apna khatna kiya, us waqt unki 'umr shareef 80 baras ki thi."

Mas'alah-01:- Khatna ki muddat 7 saal se 12 saal ki 'umr tak hai aur baaz 'Ulama ne yeh farmaya ke wilaadat se 7 we din ke baa'd khatna karna jaaiz hai. [Aalamgiri]

Mas'alah-02:- Ladke ki khatna karaayi gayi magar poori khaal nahiin kati, agar nisf se zaaid kat gayi hai to khatna ho gayi baaqi ko kaatna zaroori nahiin aur agar nisf ya nisf se zaaid baaqi reh gayi to nahiin hui ya'ni phir se honi chahiye. [Aalamgiri]

Mas'alah-03:- Baccha paida hi aisa hua ke khatna mein jo khaal kaati jaati hai woh usme nahiin hai to khatna ki haajat nahiin aur agar kuch khaal hai jisko kheencha ja sakta hai magar use sakht takleef hogi aur hashfa (supaari) zaahir hai to hajjaamon ko dikhaaya jaye, agar woh keh den ke nahiin ho sakti to chhod diya jaye, bacche ko khwaah-ma-khwaah takleef na di jaye. [Aalamgiri]

Mas'alah-04:- Suna jaata hai ke jis bacche mein paidaishi khatne ki khaal nahiin hoti, uske baap waghaira auliya is rasm ki ada ke liye a'izza aqriba (dost va rishtedaaron) ko bulaate hain aur khatne ke qaaim maqaam paan ki gilaari kaati jaati hai, goya is se khatne ki rasm ada ki gayi. Yeh ek laghw (bekaar) harkat hai jiska kuch muhassal (haasil) va faaida nahiin.

Mas'alah-05:- Boodha aadmi musharraf-ba-islam hua jisme khatna karaane ki taaqat nahiin to khatna karaane ki haajat nahiin. Baaligh shakhs musharraf-ba-islam hua, agar woh khud hi apni musalmaani kar sakta hai to apne haath se karle warna nahiin, hain agar mumkin ho ke koi 'aurat jo khatna

karna jaanti ho, us se nikah kare, to nikah karke us se khatna kara le.

[Aalamgiri]

[Note:-] Zaroorat ki bina par agar usne hajjaam se khatna kara liya to gunaah-gaar na hoga, jaisa ke Fatawa-e-Razviyyah jild-22 safha-593 aur Bahaar-e-Shari'at hissa-9 safha-384 par hai).

Mas'alah-06:- Khatna ho chuki hai magar woh khaal phir badh gayi aur hashfa ko chhupa liya to dubaara khatna ki jaye aur itni ziyada na badi ho to nahiñ. [Aalamgiri]

Mas'alah-07:- Khatna karaana baap ka kaam hai, woh na ho to uska wasi, uske baa'd dada phir uske wasi ka martaba hai. Maamu aur chacha ya unke wasi ka yeh kaam nahiñ, haañ agar baccha unki tarbiyat va ayaal mein ho to kar sakte haiñ. [Aalamgiri]

Mas'alah-08:- 'Auratoñ ke kaan chhidvaane mein harj nahiñ aur ladkiyoñ ke kaan chhidvaane mein bhi harj nahiñ, is liye ke zamaana-e-risaalat mein kaan chhid-te aur is par inkaar nahiñ hua. [Aalamgiri] Balke kaan chhidvaane ka silsila ab tak baraabar jaari hai, sirf baaz logoñ ne nasraani 'auratoñ ki taqleed (pairwi) mein mauqoof kar diya (chhod diya) jinka e'tibaar nahiñ.

Mas'alah-09:- Insaan ko khassi karna haraam hai, isi tarah hijda karna bhi. Ghode ko khassi karne mein ikhtilaaf hai saheeh yeh hai ke jaaiz hai. Doosre jaanwaroñ ke khassi karne mein agar faaida ho maslan uska gosht accha hoga ya khassi na karne mein sharaarat karega, logoñ ko eezaa pahunchayega, inhiñ masaaleh (maslihatoñ) ki bina par bakre aur bail waghaira ko khassi kiya jaata hai yeh jaaiz hai aur agar manfa'at ya dafa'-e-zarar donoñ baatein na hoñ to khassi karna haraam hai. [Hidaaya, Aalamgiri]

Mas'alah-10:- Jis ghulaam ko khassi kiya gaya ho us se khidmat lena mamnu' hai, jaisa ke umara va salaateen ke yahañ is qism ke logoñ se khidmat li jaati hai jinko khwaaja-sara kehte haiñ, unse khidmat lene mein yeh kharaabi hoti hai ke doosre log iski wajah se khassi karne ki jur'at karte aur is haraam fe'l ka irtikaab karte haiñ aur agar aise ghulaam se kaam hi na liya jaye to khassi karne ka silsila hi munqate' (khatm) ho jayega. [Hidaaya]

Mas'alah-11:- Ghodi ko gadhe se gaabhan karna jis se khachhar paida hota hai isme harj nahiñ. Hadees saheeh mein hai ke **Huzoor-e-Aqdas** (ﷺ) ki sawaari ka jaanwar Baghla-e-Baiza tha aur agar yeh fe'l na-jaaiz hota to **Huzoor** (ﷺ) aise jaanwar ko apni sawaari mein na rakhte. [Hidaaya]

Chapter:- 39

Zeenat Ka Bayaan

- **Ahaadees..... 297**
- **Masaail-e-Fiqhiyyah..... 302**

Zeenat Ka Bayaan:-

Hadees-01:- Saheeh Bukhari va Muslim mein Hazrat-e-'Aaisha رضى الله تعالى عنها se marvi, kehti haiñ: **Huzoor** (ﷺ) ko maini nihaayat umda khushbu lagaati thi, yahañ tak ke uski chamak **Huzoor** (ﷺ) ke sar-e-mubaarak aur daadhi mein paati thi.

Hadees-02:- Saheeh Muslim mein Naafe' se marvi, kehte haiñ ke Ibn-e-'Umar رضى الله تعالى عنهما kabhi khaalis 'ood (agar) ki dhooni lete ya'ni uske saath kisi doosri cheez ki aameezish nahiñ karte aur kabhi 'ood ke saath kaafoor mila kar dhooni lete aur yeh kehte ke **Rasoolullah** (ﷺ) bhi isi tarah dhooni liya karte the.

Hadees-03:- Abu-Dawood ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ke paas ek qism ki khushbu thi, jisko isti'maal farmaya karte the.

Hadees-04:- Sharh-us-Sunnah mein Anas (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) kasrat se sar mein tel daalte aur daadhi mein kangha karte.

Hadees-05:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jiske baal hoñ unka ikraam kare." Ya'ni unko dhoyein, tel lagaaye kangha kare.

Hadees-06:- Imaam-Maalik ne Abu Qataadah (رضي الله عنه) se riwaayat ki, kehte haiñ mere sar par poore baal the, maine **Rasoolullah** (ﷺ) se 'arz ki: unko kangha kiya karuñ?. **Huzoor** (ﷺ) ne farmaya: "Haañ aur unka ikraam karo." Lihaaza Abu Qataadah (رضي الله عنه) **Huzoor** (ﷺ) ke farmane ki wajah se kabhi din mein do martaba tel lagaaya karte.

Hadees-07:- Tirmizi va Abu-Dawood va Nasaa'i ne 'Abdullah Bin Mughaffal (رضي الله عنه) se riwaayat ki ke: "**Rasoolullah** (ﷺ) ne roz-roz kangha karne se mana' farmaya." (Yeh nahy tanzeehi (sakhti se na rokna) hai aur maqsad yeh hai ke mard ko banaao singaar mein mashgool na rehna chahiye).

Hadees-08:- Imaam Maalik ne 'Ata Bin Yasaar se riwaayat ki, ke **Rasoolullah** (ﷺ) masjid mein tashreef farma the. Ek shakhs aaya jiske sar

aur daadhi ke baal bikhre huye the, **Huzoor** (ﷺ) ne uski taraf ishaara kiya, goya baaloñ ke durust karne ka hukm dete haiñ. Woh shakhs durust karke wapas aaya, **Huzoor** (ﷺ) ne farmaya: “Kya yeh is se behtar nahiñ hai ke koi shakhs baaloñ ko is tarah bikher kar aata hai goya woh shaitaan hai.”

Hadees-09:- Tirmizi ne Ibn-e-‘Abbaas رضى الله تعالى عنها se riwaayat ki, **Nabi** (ﷺ) ne farmaya ke: “Ismad patthar ka surma lagaao ke woh nigaah ko jila deta hai aur palak ke baal ugaata hai.” Aur **Huzoor** (ﷺ) ke yahañ surma-daani thi, jis se har shab mein surma lagaate the 3 salaaiyaan is aankh mein aur 3 us mein.

Hadees-10:- Abu-Dawood va Nasaa'i ne Kareema Bint-e-Humaam se riwaayat ki, kehti haiñ: maine Hazrat-e-‘Aaisha رضى الله تعالى عنها se mehendi lagaane ke muta'alliq poocha?. Unhoñ ne farmaya ke: isme kuch harj nahiñ, lekin maiñ khud mehendi lagaane ko na-pasand karti huñ kyun ke mere **Habeeb** (ﷺ) ko iski bu na-pasand thi.

Hadees-11:- Abu-Dawood ne Hazrat-e-‘Aaisha رضى الله تعالى عنها se riwaayat ki, ke Hind Bint-e-Utba ne ‘arz ki: **Ya Nabiyaallah!** (ﷺ) mujhe bai'at kar lijiye. Farmaya: “Maiñ tujhe bai'at na karuñga, jab tak tu apni hatheliyoñ ko na badal de. (Ya'ni mehendi laga kar unka rang na badal le) tere haath goya darinde ke haath ma'loom ho rahe haiñ.” (Ya'ni ‘auratoñ ko chahiye ke haathoñ ko rangeen kar liya karein).

Hadees-12:- Abu-Dawood va Nasaa'i ne Hazrat-e-‘Aaisha رضى الله تعالى عنها se riwaayat ki, kehti haiñ ke: ek ‘aurat ke haath mein kitaab thi, usne parde ke peeche se **Rasoolullah** (ﷺ) ki taraf ishaara kiya ya'ni **Huzoor** (ﷺ) ko dena chaha, **Huzoor** (ﷺ) ne apna haath kheench liya aur yeh farmaya ke: “Ma'loom nahiñ mard ka haath hai ya ‘aurat ka haath hai.” Usne kaha: ‘aurat ka haath hai. Farmaya ke: “Agar ‘aurat hoti to naakhunoñ ko mehendi se range hoti.”

Hadees-13:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ke paas ek mukhannas haazir laya gaya, jisne apne haath aur paauñ mehendi se range the. Irshaad farmaya: “Iska kya haal hai? (Ya'ni

isne kyun mehendi lagaayi hai). Logoñ ne 'arz ki: yeh 'auratoñ se tashabbuh karta hai ('auratoñ ki tarah rehta hai). **Huzoor** (ﷺ) ne hukm farmaya, isko shaher-badar kar diya gaya, madinah se nikaal kar naqee' ko bhej diya gaya.

Hadees-14:- Tirmizi ne Sa'eed Bin Musayyab se riwaayat ki, kehte haiñ ke **Allah** (عزوجل) Tayyib hai. Teeb ya'ni khushbu ko dost rakhta hai, suthra hai suthraai ko dost rakhta hai, kareem hai karam ko dost rakhta hai, jawwaad hai jood ko dost rakhta hai. Lihaaza apne sehan (courtyard) ko suthra rakho, yahudiyoñ ke saath mushaabahat (naql) na karo.

Hadees-15:- Saheeh Muslim mein 'Abdullah Bin Mas'ood (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: jiske dil mein zarra baraabar takabbur hoga, jannat mein nahiñ jayega. Ek shakhs ne 'arz ki ke: kisi ko yeh pasand hota hai ke kapde acche hoñ, joote acche hoñ (ya'ni yeh baat bhi takabbur hai ya nahiñ)?. Farmaya: "**Allah** (عزوجل) Jameel hai jamaal ko dost rakhta hai. Takabbur naam hai haq se sar kashi karne aur logoñ ko haqeer jaanne ka."

Hadees-16:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: "Yahood-o-Nasaarah khizaab nahiñ karte, tum unki mukhaalafat karo." Ya'ni khizaab karo.

Hadees-17:- Saheeh Muslim mein Jaabir (رضي الله عنه) se marvi, ke Fatah-e-Macca ke din Abu-Quhaafa (Hazrat Abu-Bakr Siddiq (رضي الله عنه) ke waalid) laye gaye aur unka sar aur daadhi saghaama (yeh ek ghaas hai) ki tarah safaid thi. **Nabi-e-Kareem** (ﷺ) ne farmaya: "Isko kisi cheez se badal do (ya'ni khizaab lagaao) aur siyaahi se bacho." Ya'ni siyaah khizaab na lagaana.

Hadees-18:- Abu-Dawood va Nasaa'i ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya ke: "Aakhir zamaane mein kuch log honge jo siyaah khizaab karenge jaise kabootar ke pote, woh log jannat ki khushbu nahiñ payenge."

Hadees-19:- Tirmizi va Abu-Dawood va Nasaa'i ne Abu-Zar (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Sab se acchi cheez jis se safaid baaloñ ka rang badla jaye, mehendi ya katam hai." Ya'ni mehendi lagaayi jaye ya katam.

Hadees-20:- Abu-Dawood ne Ibn-e-'Abbaas رضی اللہ تعالیٰ عنہما se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ke saamne ek shakhs guzra jisne mehendi ka khizaab kiya tha. Irshaad farmaya: yeh khoob accha hai. Phir ek doosra shakhs guzra jisne mehendi aur katam ka khizaab kiya tha. Farmaya: yeh us se bhi accha hai. Phir ek teesra shakhs guzra jisne zard khizaab kiya tha. Farmaya: "Yeh un sab se accha hai."

Hadees-21:- Ibn-Al-Najjaar ne Anas (رضی اللہ تعالیٰ عنہ) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Sab se pehle mehendi aur katam ka khizaab Ibraheem (علیہ السلام) ne kiya aur sab se pehle siyaah khizaab Fir'aun ne kiya."

Hadees-22:- Tabraani ne Kabeer mein aur Haakim ne Mustadrak mein Ibn-e-'Umar رضی اللہ تعالیٰ عنہما se riwaayat ki, ke momin ka khizaab zardi (yellowish) hai aur Muslim ka khizaab surkhi (reddish) hai aur kaafir ka khizaab siyaahi (black) hai."

Hadees-23:- Saheeh Bukhari va Muslim mein 'Abdullah Bin 'Umar رضی اللہ تعالیٰ عنہما se riwaayat hai, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: "Allah (عزوجل) ki la'nat us 'aurat par jo baal milaaye ya doosri se baal milwaye aur godne waali (ya'ni jism mein sui waghaira chhed laga kar usme surma ya sabza ya neel bharne waali) aur gudwaane waali par."

Hadees-24:- Saheeh Bukhari va Muslim mein 'Abdullah Bin Mas'ood (رضی اللہ تعالیٰ عنہ) se marvi, unhoon ne farmaya ke: Allah (عزوجل) ki la'nat godne waaliyon par aur gudwaane waaliyon par aur baal nochne waaliyon par ya'ni jo 'aurat bhaoon (eyebrow) ke baal noch kar abru ko khoobsurat banaati hai us par la'nat aur khoobsurti ke liye daant retne waaliyon par ya'ni jo 'auratein daanton ko ret kar khoobsurat banaati hain aur Allah (عزوجل) ki paida ki hui cheez ko badal daalti hain. Ek 'aurat ne 'Abdullah Bin Mas'ood (رضی اللہ تعالیٰ عنہ) ke paas haazir ho kar yeh kaha ke: mujhe khabar mili hai ke aap ne fulaan-fulaan qism ki 'auraton par la'nat ki hai, unhoon ne farmaya: main kyun na la'nat karun unpar jin par **Rasoolullah** (ﷺ) ne la'nat ki aur us par jo Kitaabullah mein (mal'oon) hai, usne kaha maine Kitaabullah padhi hai mujhe to usme yeh cheez nahi mili. Farmaya: Tune (ghaur se) padha hota to zaroor usko paaya hota kya tune yeh nahi padha:

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

[Surah-59, Aayat-7]

“Ya’ni Rasool jo kuch tumhein deñ use lo aur jis cheez se mana’ kar deñ us se baaz aajaao.”

Us ‘aurat ne kaha: haañ yeh padha hai. ‘Abdullah Bin Mas’ood ne farmaya ke **Huzoor** (ﷺ) ne is se mana’ farmaya hai. Ek riwaayat mein hai ke: iske baa’d us ‘aurat ne yeh kaha ke inme ki baaz baatein to aap ki bibi mein bhi hain. ‘Abdullah Bin Mas’ood ne farmaya: andar ja kar dekho, woh makaan mein gayi phir aayi, to aap ne farmaya kya dekha?. Usne kaha: kuch nahiñ dekha. ‘Abdullah ne farmaya: agar usme yeh baat hoti to mere saath nahiñ rehti. Ya’ni aisi ‘aurat mere ghar mein nahiñ reh sakti hai.

Hadees-25:- Saheeh Bukhari mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke nazar-e-bad haq hai ya’ni nazar lagna saheeh hai aisa hota hai aur godne se **Huzoor** (ﷺ) ne mana’ farmaya.

Hadees-26:- Sunan Abu-Dawood mein Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat hai, unhoñ ne kaha: baal milaane waali aur milwane waali aur abru (eyebrow) ke baal nochne waali aur nochwaane waali aur godne waali aur gudwaane waali par la’nat hai, jabke bimaari se yeh na kiya ho.

Hadees-27:- Abu-Dawood ne riwaayat ki, ke jis saal Mu’aawiyah (رضي الله عنه) ne apne zamaana-e-khilafat mein hajj kiya (madinah mein aaye) aur mimbar par chadh kar baalon ka guccha jo sipaahi ke haath mein tha le kar kaha: aye ahl-e-madinah tumhare ‘Ulama kahaan hain? Maine **Rasoolullah** (ﷺ) se suna hai ke **Huzoor** (ﷺ) is se mana’ farmate the ya’ni choti mein baal jodne se aur **Huzoor** (ﷺ) yeh farmate the ke Bani-Israaeel usi waqt halaak huye jab unki ‘auraton ne yeh karna shuru’ kar diya.

Mas'alah-01:- Insaan ke baaloñ ki choti bana kar 'aurat apne baaloñ mein goondhe yeh haraam hai. Hadees mein us par la'nat aayi balke us par bhi la'nat jisne kisi doosri 'aurat ke sar mein aisi choti goondhi aur agar woh baal jiski choti banaayi gayi khud usi 'aurat ke haiñ jiske sar mein jodi gayi jab bhi na-jaaiz aur agar oon ya siyaah taage ki choti bana kar lagaaye to uski mumaana'at (mana') nahiñ. Siyaah (black) kapde ka moobaaf (baaloñ mein dhaaga laga kar unheñ daraaz karna) banana jaaiz hai aur kalaawa (dhaage) mein to aslan harj nahiñ ke yeh bilkul mumtaaz hota hai. Isi tarah godne waali aur gudwaane waali ya reti se daant ret kar khoobsurat karne waali ya doosri 'aurat ke daant retne waali ya mochne (baal ukhaadne ka aalah) se abru (eyebrow) ke baaloñ ko noch kar khoobsurat banaane waali aur jisne doosri ke baal noche in sab par hadees mein la'nat aayi hai. [Durr-e-Mukhtar]

Mas'alah-02:- Ladkiyoñ ke kaan naak chhedna jaaiz hai aur baaz log ladkoñ ke bhi kaan chhedwaate haiñ aur durya pehnaate haiñ yeh na-jaaiz hai ya'ni kaan chhidvaana bhi na-jaaiz aur use zewar pehnaana bhi na-jaaiz. [Raddul-Muhtaar]

Mas'alah-03:- 'Auratoñ ko haath paauñ mein mehendi lagaana jaaiz hai ke yeh zeenat ki cheez hai, bila-zaroorat chhote bacchoñ ke haath paauñ mein mehendi lagaana na chahiye. [Aalamgiri] Ladkiyoñ ke haath paauñ mein laga sakte haiñ jis tarah unko zewar pehna sakte haiñ.

Mas'alah-04:- 'Aurateiñ apni chotiyon mein pot (sheeshe ya kaanch ke daane) aur chaandi sone ke daane laga sakti haiñ. [Aalamgiri]

Mas'alah-05:- Patthar ka surma isti'maal karne mein harj nahiñ aur siyaah surma ya kaajal ba-qasd-e-zeenat mard ko lagaana makrooh hai aur zeenat maqsood na ho to karaahat nahiñ. [Aalamgiri]

Mas'alah-06:- Makaan mein zee-rooh (jaandaar) ki tasveer lagaana jaaiz nahiñ aur ghair-e-zee-rooh ki tasveer se makaan aaraasta (sajaawat) karna jaaiz hai jaisa ke toghre aur katboñ se makaan sajaane ka riwaaj hai. [Aalamgiri]

Mas'alah-07:- Garmi se bachne ke liye khas ya jawaase ki tattiyaañ (ya'ni makhsoos ghaans ka parda ya qanaat darwaazon waghaira par laga kar us

par paani chhidakte haiñ, taake thandak haasil ho) lagaana jaaiz hai aur agar takabbur ke taur par ho to na-jaaiz hai. [Aalamgiri]

Mas'alah-08:- Yeh shakhs sawaari par hai aur uske saath aur log paidal chal rahe haiñ agar mahaz (sirf) apni shaan dikhaane aur takabbur ke liye aisa karta hai to mana' hai. [Aalamgiri] Aur zaroorat se ho to harj nahiñ maslan: yeh boodha ya kamzor hai ke chal na sakega ya saath waale kisi tarah iske paidal chalne ko gawaara hi nahiñ karte, jaisa ke baaz martaba 'Ulama va Mashaaikh ke saath doosre log khud paidal chalte haiñ aur unko paidal chalne nahiñ dete, isme karaahat nahiñ jabke apne dil ko qaabu mein rakhein aur takabbur na aane deñ aur mahaz un logoñ ki dil-joe manzoor ho.

Mas'alah-09:- Mard ko daadhi aur sar waghaira ke baaloñ mein khizaab (hair dye) lagaana jaaiz balke mustahab hai magar siyaah khizaab lagaana mana' hai haañ Mujaahid ko siyaah khizaab bhi jaaiz hai ke dushman ki nazar mein iski wajah se haibat baithegi. [Durr-e-Mukhtar]

Chapter:- 40

Naam Rakhne Ka Bayaan

- **Qur'aani-Aayat va Ahaadees..... 305**
- **Masaail-e-Fiqhiyyah..... 308**
- **Na-Jaaiz Naam..... 311**

Naam Rakhne Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْبِزُوا أُنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١١)

[Surah-49, Aayat-11]

“Aye imaan walo! Ek giroh doosre giroh se maskhara-pan na kare, ho sakta hai ke yeh unse behtar hoñ aur na ‘aurateiñ ‘auratoñ se maskhara-pan kareiñ, ho sakta hai ke yeh inse behtar hoñ aur apne ko ‘aib na lagao aur bure laqboñ se na pukaaro, imaan ke baa’d fusooq bura naam hai aur jo tauba na kareiñ woh zaalim haiñ.”

Hadees-01:- Baihaqi ne Ibn-e-‘Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Aulaad ka waalid par yeh haq hai ke uska accha naam rakhe aur accha adab sikhaaye.”

Hadees-02:- Ashaab-e-Sunan-e-Arba’h ne ‘Abdullah Bin Jaraad (رضي الله تعالى عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Apne bhaaiyoñ ko unke acche naamoñ se pukaaro bure alqaab se na pukaaro.”

Hadees-03:- Saheeh Muslim mein Ibn-e-‘Umar رضي الله تعالى عنهما se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya: “Tumhare naamoñ mein **Allah-Ta’ala** ke nazdeek ziyada pyaare naam ‘Abdullah va Abdur-Rahmaan haiñ.”

Hadees-04:- Imaam-Ahmad va Abu-Dawood ne Abu Dardah (رضي الله تعالى عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya ke: “Qayamat ke din tumko tumhare naam aur tumhare baapoñ ke naam se bulaaya jayega, lihaaza acche naam rakho.”

Hadees-05:- Abu-Dawood ne Abi Wahb Jushami (رضي الله تعالى عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Ambiya (عليهم السلام) ke naam par naam rakho aur **Allah** (عزوجل) ke nazdeek naamoñ mein ziyada pyaare naam ‘Abdullah va

Abdur-Rahmaan haiñ aur sacche naam Haaris va Humaam haiñ aur Harb va Murrah bure naam haiñ.”

Hadees-06:- Dailmi ne Hazrat-e-'Aaisha رضى الله تعالى عنها se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Acchoñ ke naam par naam rakho aur apni haajateiñ acche chehre waloñ se talab karo.”

Hadees-07:- Saheeh Bukhari va Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Mere naam par naam rakho aur meri kunniyat ke saath kunniyat na karo, kyun ke (meri kunniyat Abul-Qaasim mahaz is wajah nahiñ ke mere saahab-zaada ka naam Qaasim tha balke) main Qaasim banaya gaya huñ ke tumhare maa-bain taqseem karta huñ.”

Hadees-08:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) baazaar mein the, ek shakhs ne Abul-Qaasim keh kar pukaara. **Huzoor** (ﷺ) uski taraf mutawajjeh huye. Usne kaha: maine us shakhs ko pukaara. Irshaad farmaya: “Mere naam ke saath naam rakho aur meri kunniyat ke saath kunniyat na karo.”

Hadees-09:- Abu-Dawood ne Hazrat-e-'Ali (رضي الله عنه) se riwaayat ki, kehte haiñ: maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) Agar **Huzoor** ke baa'd mere ladka paida ho to aap ke naam par uska naam rakhooñ aur aap ki kunniyat par uski kunniyat karuñ?. Farmaya: “Haañ.”

Hadees-10:- Ibn-e-Asaakir Abu Umaamah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jiske ladka paida ho aur woh meri muhabbat aur mere naam se barkat haasil karne ke liye uska naam Muhammad rakhe, woh aur uska ladka donoñ bahisht (jannat) mein jayein.”

(Note:- Aa'la-Hazrat عليه رحمة الرحمن Fatawa-e-Razviyyah jild-24 safha-691 par farmate haiñ: behtar yeh hai ke sirf Muhammad ya Ahmad naam rakhe, uske saath “jaan” waghaira aur koi lafz na milaaye ke fazaail tanha inhiñ asma-e-mubaaraka ke waarid huye haiñ).

Hadees-11:- Hafiz Abu Taahir Salfi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) farmate haiñ: “Roz-e-qayamat 2 shakhs Rabbul-'Izzat ke huzoor khade kiye jayenge, hukm hoga inhein jannat mein le jao. 'Arz

karenge: Ilaahi! ham kis 'amal par jannat ke qaabil huye, hamne to jannat ka koi kaam kiya nahiñ?. Farmaayega: "Jannat mein jao! Maine half (qasam) kiya hai ke jiska naam Ahmad ya Muhammad ho, dozakh mein na jayega."

Hadees-12:- Abu Nu'aim ne Hilya mein Nubait Bin Shareet رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) farmate haiñ ke **Allah-Ta'ala** ne farmaya: "Mujhe apni 'izzat va jalaal ki qasam! Jiska naam tumhare naam par hoga, use 'azaab na dunga."

Hadees-13:- Ibn-e-Saa'd Tabqaat mein 'Usmaan Umri se mursalan raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Tum mein kisi ka kya nuqsaan hai, agar uske ghar mein ek Muhammad ya do Muhammad ya teen Muhammad hon."

Hadees-14:- Tabraani Kabeer mein 'Abdullah Bin 'Abbaas رضي الله تعالى عنهما se riwaayat karte haiñ ke **Rasoolullah** (ﷺ) ne farmaya: "Jiske 3 bete hon aur woh unme se kisi ka naam Muhammad na rakhe, woh zaroor jaahil hai."

Hadees-15:- Haakim ne Hazrat-e-'Ali (رضي الله تعالى عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab ladke ka naam Muhammad rakho to uski 'izzat karo aur majlis mein uske liye jagah kushaada karo aur use buraai ki taraf nisbat na karo."

Hadees-16:- Bazaar ne Abu Raafe' (رضي الله تعالى عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab ladke ka naam Muhammad rakho to use na maaro aur na mahroom karo."

Hadees-17:- Saheeh Muslim mein Zainab Bint-e-Abi Salma رضي الله تعالى عنها se marvi, ke unka naam Barra tha. **Rasoolullah** (ﷺ) ne farmaya: "Apna tazkiya na karo (ya'ni apni badaayi aur ta'reef na karo) **Allah** (عز وجل) ko ma'loom hai ke tum mein bura aur neki wala kaun hai, iska naam Zainab rakh do."

Hadees-18:- Saheeh Muslim mein Ibn-e-'Abbaas رضي الله تعالى عنهما se marvi, kehte haiñ: Juwairiyah رضي الله تعالى عنها ka naam Barra tha, **Huzoor** (ﷺ) ne yeh naam badal kar Juwairiyah rakha aur yeh baat **Huzoor** (صلى الله تعالى عليه وآله وسلم) ko na-pasand thi ke yun kaha jaye ke Barra ke paas se chale gaye."

Hadees-19:- Saheeh Muslim mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, kehte haiñ ke Hazrat 'Umar (رضي الله تعالى عنه) ki ek ladki ka naam 'Aasiyah tha, **Huzoor** (صلى الله تعالى عليه وآله وسلم) ne uska naam Jameelah rakha.

Hadees-20:- Tirmizi ne Hazrat-e-'Aaisha رضي الله تعالى عنها se riwaayat ki ke: "Rasoolullah (ﷺ) bure naam ko badal dete the."

Hadees-21:- Saheeh Bukhari mein Sa'eed Bin Musayyab (رضي الله تعالى عنه) se marvi kehte haiñ: mere dada **Nabi-e-Kareem** (ﷺ) ki khidmat mein haazir huye. **Huzoor** (صلى الله تعالى عليه وآله وسلم) ne poocha: tumhara kya naam hai?. Unhoñ ne kaha: Hazn. Farmaya: "Tum Sahl ho. Ya'ni apna naam Sahl rakho ke iske maa'ne haiñ narm aur Hazn sakht ko kehte haiñ. Unhoñ ne kaha ke jo naam mere baap ne rakha hai use nahiñ badloonga." Sa'eed Ibn-e-Musayyab kehte haiñ: iska nateeja yeh hua ke ham mein ab tak sakhti paayi jaati hai.

Tambeeh:- Naam rakhne ke muta'alliq baaz masaail 'Aqeeqah ke bayaan mein zikr kiye gaye haiñ wahañ (ya'ni hissa-15 mein) se ma'loom karein, baaz baatein yahañ zikr ki jaati haiñ.

Mas'alah-01:- Allah-Ta'ala ke nazdeek bahut pyaare naam 'Abdullah va 'Abdur-Rahman haiñ jaisa ke hadees mein waarid hai, in donoñ mein ziyada afzal 'Abdullah hai ke 'uboodiyat ki izaafat ('abd ki nisbat) 'ilm-e-zaat ki taraf hai. Inhiñ ke hukm mein woh asma haiñ jinme 'uboodiyat ki izaafat deegar Asma-e-Sifaatiya ki taraf ho, maslan 'Abdur-Raheem, 'Abdul-Malik, 'Abdul-Khaaliq waghairaha.

Hadees mein jo in donoñ naamon ko tamaam naamon mein Khuda-Ta'ala ke nazdeek pyaara farmaya gaya. Iska matlab yeh hai ke jo shakhs apna naam 'Abd' ke saath rakhna chahta ho to sab se behtar 'Abdullah va 'Abdur-Rahman haiñ, woh naam na rakhe jayein jo jaahiliyyat mein rakhe jaate the ke kisi ka naam 'Abdush-Shams aur kisi ka 'Abdud-Daar hota.

Lihaaza yeh na samajhna chahiye ke yeh donoñ naam Muhammad va Ahmad se bhi afzal haiñ, kyun ke Huzoor-e-Akram (ﷺ) ke ism-e-paak Muhammad va Ahmad haiñ aur zaahir yahi hai ke yeh donoñ naam khud Allah-Ta'ala ne apne Mehboob (ﷺ) ke liye muntakhab farmaaye, agar yeh donoñ naam

Khuda ke nazdeek bahut pyaare na hote to apne mehboob ke liye pasand na farmaya hota. Ahaadees mein Muhammad naam rakhne ke bahut fazaail mazkoor hain, unme se baaz zikr ki gayin.

Mas'alah-02:- Jiska naam Muhammad ho woh apni kunniyat Abul-Qaasim rakh sakta hai aur hadees mein jo mumaana'at (mana') aayi hai, woh Huzoor-e-Aqdas (ﷺ) ki hayaat-e-zaahiri ke saath makhsoos thi, kyun ke agar kisi ki yeh kunniyat hoti aur uske saath pukaara jaata to dhoka lagta ke shayad Huzoor (ﷺ) ko pukaara, chunaan-che ek dafa' aisa hi hua ke kisi ne doosre ko Abul-Qaasim keh kar aawaaz di, Huzoor (ﷺ) ne uski taraf tawajjoh farmaayi to usne kaha, maine Huzoor (ﷺ) ko nahi iraada kiya ya'ni nahi pukaara, is mauqe' par irshaad farmaya ke: "Mere naam ke saath naam rakho aur meri kunniyat ke saath apni kunniyat na karo."

Agar yeh shub-ha kiya jaye ke naam rakhne mein bhi is qism ka dhoka ho sakta tha to iska jawaab yeh hai ke Huzoor-e-Akram (ﷺ) ko naam-e-paak ke saath pukaarna qur'aan-e-paak ne mana' farma diya tha:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۖ

[Surah-24, Aayat-63]

Tarjamah:- "Rasool ke pukaarne ko aapas mein aisa na tehraalo jaisa tum mein ek doosre ko pukaarta hai."

Lihaaza Sahaaba-e-Kiraam (رضي الله تعالى عنهم) jo haazir Khidmat-e-Aqdas hua karte the, woh kabhi naam ke saath pukaarte na the, balke Ya Rasoolallah, Ya Nabiyaallah waghaira alqaab se nida karte.

Woh ehtimaal hi yahan paida na hota ke Muhammad keh kar koi pukaare aur Huzoor (ﷺ) muraad hon. Aa'raab waghaira na-waaqif logon ne is tarah pukaara to yeh doosri baat hai, kyun ke woh na-waaqifi mein hua aur Hazrat-e-'Ali (رضي الله تعالى عنه) ne apne saahib-zaade Muhammad Bin Hanfiyah ka naam Muhammad aur kunniyat Abul-Qaasim rakhi aur yeh Huzoor-e-Aqdas (ﷺ) ki 'ijaazat se hua, lihaaza is se ma'loom hota hai ke woh hadees mansookh hai.

Mas'alah-03:- Baaz Asma-e-Ilaahiya jinka itlaaq ghairullah par jaaiz hai unke saath naam rakhna jaaiz hai, jaise 'Ali, Rasheed, Kabeer, Badee', kyun ke bandoñ ke naamoñ mein woh maa'na muraad nahiñ haiñ jinka iraada Allah-Ta'ala par itlaaq karne mein hota hai aur in naamoñ mein alif va laam mila kar bhi naam rakhna jaaiz hai, maslan Al-'Ali, Ar-Rasheed.

Haañ is zamaane mein chunke awaam mein naamoñ ki tasgheer (chhote karna/aade naam) karne ka ba-kasrat riwaaj ho gaya hai, lihaaza jahañ aisa gumaan ho aise naam se bachna hi munaasib hai. Khusoosan jabke Asma-e-Ilaahiya ke saath 'Abd' ka lafz mila kar naam rakha gaya, maslan: Abdur-Raheem, 'Abdul-Kareem, 'Abdul-'Azeez ke yahañ muzaaf-ilaih se muraad Allah-Ta'ala hai aur aisi soorat mein tasgheer agar qasdan (jaanboojh kar) hoti to معاذالله kufr hoti, kyun ke yeh us shakhs ki tasgheer nahiñ balke ma'bood-e-bar-haq ki tasgheer hai magar 'awaam aur na-waaqifoñ ka yeh maqsad yaqeenan nahiñ hai, isi liye woh hukm nahiñ diya jayega balke unko samjhaya aur bataaya jaye aur aise mauqe' par aise naam hi na rakhe jayein jahañ yeh ehtimaal (andesha) ho. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-04:- Aisa naam rakhna jiska zikr na Qur'aan-e-Majeed mein aaya ho na Hadeesoñ mein ho na musalmanoñ mein aisa naam musta'mal (jaari) ho, isme 'Ulama ko ikhtilaaf hai behtar yeh hai ke na rakhe. [Aalamgiri]

Mas'alah-05:- Mara hua baccha paida hua to uska naam rakhne ki haajat nahiñ baghair naam rakhe dafan kar deñ. [Aalamgiri]

(Note:- Baccha zinda paida ho ya murda, uske takfeen ke liye uska naam rakha jaye, jaisa ke bahaar-e-shari'at hissa-4 namaaz-e-janaaza ka bayaan mein bhi isko ikhtiyaar kiya gaya hai).

Mas'alah-06:- Baccha paida ho kar mar gaya to dafan se pehle uska naam rakha jaye ladka ho to ladkoñ ka sa aur ladki ho to ladkiyoñ ka sa naam rakha jaye aur ma'loom na ho saka ke ladki hai ya ladka to aisa naam rakha jaye jo mard-o-'aurat donoñ ke liye ho sakta ho. [Raddul-Muhtaar]

Mas'alah-07:- Bacche ki kunniyat ho sakti hai ya nahiñ saheeh yeh hai ke ho sakti hai, Hadeese Abi 'Umair iski daleel hai.

Mas'alah-08:- Bacche ki kunniyat Abu-Bakr, Abu-Turaab, Abul-Hasan, waghaira rakhna jaaiz hai in kunniyatoñ se tabarruk maqsood hota hai ke in hazraat ki barkat bacche ke shaamil-e-haal ho. [Raddul-Muhtaar]

Mas'alah-09:- Jo naam bure hoñ unko badal kar accha naam rakhna chahiye. Hadees mein hai, ke: "Qayamat ke din tum apne aur apne baapoñ ke naam se pukaare jaoge, lihaaza apne naam acche rakho." Huzoor-e-Aqdas (ﷺ) ne bure naamoñ ko badal diya. Ek shakhs ka naam Asram tha usko badal kar Zur'aa rakha. Aur 'Aasiyah naam ko badal kar Jameelah rakha. Yasaar, Ribaah, Aflah, Barkat naam rakhne se bhi mana' farmaya.

Mas'alah-10:- 'Abdul-Mustafa, 'Abdun-Nabi, 'Abdur-Rasool naam rakhna jaaiz hai ke is nisbat ki sharaafat maqsood hai aur uboodiyat ke haqeeqi maa'na yahañ maqsood nahiñ haiñ. Rahi 'Abd' ki izaafat ghairullah ki taraf yeh qur'aan va hadees se saabit hai.

Mas'alah-11:- Aise naam jinme tazkiya-e-nafs aur khud-sataayi (ya'ni apni badaayi aur ta'reef) nikalti hai, unko bhi Huzoor-e-Aqdas (ﷺ) ne badal daala Barra ka naam Zainab rakha aur farmaya ke: "Apne nafs ka tazkiya na karo." Shamsuddeen, Zainuddeen, Muhiyyuddeen, Fakhruddeen, Naseeruddeen, Siraajuddeen, Nizaamuddeen, Qutbuddeen waghairaha asma (naam) jinke andar khud sataayi aur badi zabardast ta'reef paayi jaati hai nahiñ rakhne chahiye.

Raha yeh ke Buzurgan-Deen va Aimmah-e-Saabiqeen ko in naamoñ se yaad kiya jaata hai to yeh jaanna chahiye ke un hazraat ke naam yeh na the balke yeh unke alqaab haiñ ke jab woh hazraat Maraatib-e-'Aliyyah aur Manaasib-e-Jaleela (buland martabe aur bade mansabe) par faaiz huye to musalmanoñ ne unko is tarah kaha aur yahañ ek jaahil aur anpadh jo abhi paida hua aur usne deen ki abhi koi khidmat nahiñ ki itne bade-bade alfaaz-e-fakheema (buzurgi waale alfaaz) se yaad kiya jaane laga. Imaam Muhiyyuddeen-Nawawi (رحمه الله تعالى) bawajood is jalaalat-e-shaan ke unko agar Muhiyyuddeen kaha jaata to inkaar farmate aur kehte ke jo mujhe Muhiyyuddeen naam se bulaaye usko meri taraf se 'ijazat nahiñ. [Raddul-

Muhtaar]

Mas'alah-12:- Ghulaam-Muhammad, Ghulaam-Siddiq, Ghulaam-Farooq, Ghulaam-'Ali, Ghulaam-Hasan, Ghulaam-Husain waghaira asma jinme Ambiya va Sahaaba va Auliya ke naamoñ ki taraf ghulaam ko izaafat karke naam rakha jaye yeh jaaiz hai iske 'adam-e-jawaaz (na-jaaiz hone) ki koi wajah nahiñ. Baaz wahaabiya ka in naamoñ ko na-jaaiz balke shirk bataana unki bad-baatini ki daleel hai. Aisa bhi suna gaya hai ke baaz wahaabiyon ne Ghulaam-e-'Ali naam ko badal kar Ghulaamullah rakha, yeh unki jahaalat hai ke jaaiz naam ko badal kar na-jaaiz naam rakha, ghulaam ki izaafat Allah-Ta'ala ki taraf karna aur kisi ko Ghulaamullah kehna na-jaaiz hai kyun ke ghulaam ke haqeeqi maa'na pisaar (beta) aur ladka haiñ, Allah (عزوجل) is se paak hai ke iske liye koi ladka ho. Allama 'Abdul Ghani Nablusi (قدس سره) ne Hadeeqah-e-Nadiyah mein farmaya:

يَقَالُ عَبْدُ اللَّهِ وَأَمَةُ اللَّهِ وَلَا يَقَالُ غُلَامُ اللَّهِ وَجَارِيَةُ اللَّهِ -

Tarjamah:- "Ya'ni yun kaha jaata hai, Allah (عزوجل) ka banda Allah (عزوجل) ki bandi aur yeh nahiñ kaha jaata ke Allah (عزوجل) ka ghulaam ya Allah (عزوجل) ki laundi

Mas'alah-13:- Muhammad-Bakhsh, Ahmad-Bakhsh, Nabi-Bakhsh, Peer-Bakhsh, 'Ali-Bakhsh, Husain-Bakhsh aur isi qism ke doosre naam jinme kisi Nabi ya Wali ke naam ke saath "Bakhsh" ka lafz mila kar naam rakha gaya ho jaaiz hai.

Mas'alah-14:- Ghafuruddeen, Ghafurrullah naam rakhna na-jaaiz hai. Kyun ke Ghafoor ke maa'ne haiñ mitaane wala, Allah-Ta'ala Ghafoor hai ke woh bandoñ ke gunaah mita deta hai, lihaaza Ghafuruddeen ke maa'ne huye deen ka mitaane wala.

Mas'alah-15:- Taahaa, Yaaseen naam bhi na rakhe jayein ke yeh Muqatta'aat-e-Qur'aaniyah se haiñ jinke maa'na ma'loom nahiñ zaahir yeh hai ke yeh Asma-e-Nabi (ﷺ) se haiñ aur baaz 'Ulama ne Asma-e-Ilaahiya se kaha. Bahar-haal jab maa'na ma'loom nahiñ to ho sakta hai ke iske aise maa'na hon jo Huzoor (ﷺ) ya Allah-Ta'ala ke saath khaas hon aur in naamoñ ke saath Muhammad mila kar Muhammad Taahaa, Muhammad Yaaseen kehna bhi mumaana'at (mana' hone) ko dafa' na karega.

Mas'alah-16:- Muhammad-Nabi, Ahmad-Nabi, Muhammad-Rasool, Ahmad-Rasool, Nabi-uz-Zamaan naam rakhna bhi na-jaaiz hai, balke baaz ka naam Nabiullah bhi suna gaya hai, ghair nabi ko nabi kehna hargiz-hargiz jaaiz nahiñ ho sakta.

Tambeeh:- Agar koi yeh kahe ke naamoñ meiñ asli maa'na ka lihaaz nahiñ hota, balke yahañ to yeh shakhs muraad hai iska jawaab yeh hai ke: agar aisa hota to shaitaan iblees waghaira is qism ke naamoñ se log gurez (parhez) na karte aur naamoñ meiñ acche aur bure naamoñ ki do kismeiñ na hotiñ aur hadees meiñ na farmaya jaata ke acche naam rakho, neez **Huzoor-e-Aqdas** (ﷺ) ne bure naamoñ ko badla na hota ke jab is asli maa'na ka bilkul lihaaz nahiñ to badalne ki kya wajah.

Chapter:- 41

Musaabaaqat (Competition) Ka Bayaan

- Ahaadees..... 315
- Masaail-e-Fiqhiyyah..... 316

Musaabaqat Ka Bayaan:-

Hadees-01:- Saheeh Bukhari mein Salma Bin Akwa' (رضي الله عنه) se marvi, kehte haiñ kuch log paidal teer andaazi kar rahe the ya'ni musaabaqat ke taur par, unke paas **Rasoolullah** (ﷺ) tashreef laye aur farmaya: Aye Bani Ismaa'eel (ya'ni ahl-e-'arab kyun ke 'arab waale hazrat Ismaa'eel عليه الصلوة والسلام ki aulaad haiñ)! Teer andaazi karo kyun ke tumhare baap ya'ni Ismaa'eel (عليه السلام) teer-andaaz the aur donoñ fareeqon mein se ek ke muta'alliq farmaya ke: main bani fulaan ke saath huñ.

Doosre fareeq ne haath rok liya, **Huzoor** (ﷺ) ne farmaya: "Kyun tum logoñ ne haath roka." Unhoñ ne kaha: jab **Huzoor** (ﷺ) bani fulaan ya'ni hamaare fareeq muqaabil ke saath ho gaye to ab ham kyun kar teer chalaayein ya'ni ab hamaare jeetne ki soorat baaqi nahiñ rahi. Irshaad farmaya: "Tum teer chalaao, main tum sab ke saath huñ."

Hadees-02:- Saheeh Bukhari va Muslim mein 'Abdullah Bin 'Umar رضي الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne Muzmar ghodon mein Hafya (ek jagah ka naam) se daud karaayi aur uski intihaai masaafat Saniyyatul-Wada' thi aur donoñ ke maa-bain 6 meel masaafat thi aur jo ghode muzmar na the unki daud saniyya se masjid-e-bani-zuraiq tak hui in donoñ mein ek meel ka faasila tha.

Hadees-03:- Tirmizi va Abu-Dawood va Nasaa'i ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Musaabaqat nahiñ magar teer aur oont aur ghode mein."

Hadees-04:- Sharh-us-Sunnah mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Do (2) ghodon mein ek aur ghoda shaamil kar liya aur ma'loom hai ke yeh peeche reh jayega to isme khair nahiñ aur agar andesha hai ke yeh aage ja sakta hai to muzaaiqa nahiñ." Ya'ni pehli soorat mein na-jaaiz hai aur doosri soorat mein jaaiz.

Hadees-05:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Do ghodon mein ek aur ghoda shaamil kiya

aur uske peeche ho jaane ka 'ilm nahiñ hai to qimaar (juaa) nahiñ aur ma'loom hai ke peeche reh jayega to juaa hai."

Hadees-06:- Abu-Dawood va Nasaa'i ne 'Imraan Bin Hussain رضى الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jalab va Junub nahiñ haiñ ya'ni ghod-daud mein yeh jaaiz nahiñ ke koi doosra shakhs uske ghode ko daante aur maare ke yeh tez daudne lage aur na yeh ke sawaar apne saath kotal-ghoda (khaali ghoda) rakhe ke jab pehla ghoda thak jaye to doosre par sawaar ho jaye."

Hadees-07:- Abu-Dawood ne 'Aaisha رضى الله تعالى عنها se riwaayat ki ke **Rasoolullah** (ﷺ) ke hamraah yeh safar mein theen. Kehti haiñ: maine **Huzoor** (ﷺ) se paidal musaabaqat ki aur main aage ho gayi phir jab mere jism mein gosht ziyada ho gaya ya'ni pehle se kuch moti ho gayi, maine **Huzoor** (ﷺ) ke saath daud ki. Is martaba **Huzoor** (ﷺ) aage ho gaye aur yeh farmaya ke: yeh uska badla ho gaya.

Masaail-e-Fiqhiyyah:-

Musaabaqat ka matlab yeh hai ke chand shakhs aapas mein yeh tay karein ke kaun aage badh jaata hai, jo sabqat le jaye usko yeh diya jayega yeh musaabaqat sirf teer andaazi mein ho sakti hai ya ghode, gadhe, khachhar mein, jis tarah ghod-daud mein hua karta hai ke chand ghode ek saath bhagaaye jaate haiñ jo aage nikal jaata hai, usko ek raqam ya koi cheez di jaati hai. Oont aur aadmiyon ki daud bhi jaaiz hai kyun ke oont bhi asbaab-e-jihaad mein hai ya'ni yeh jihaad ke liye kaar-aamad (useful) cheez hai. Matlab yeh hai ke in daudon se maqsood jihaad ki tayyaari hai lahw-o-la'ib (khel-kood) maqsood nahiñ agar mahaz khel ke liye aisa karta hai to makrooh hai, isi tarah agar fakhr aur apni badaayi maqsood ho ya apni shujaa'at va bahaaduri ka izhaar maqsood ho to yeh bhi makrooh hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-01:- Sabqat le jaane waale ke liye koi cheez mashroot (shart) na ho to un mazkoor-e-ashya ke saath uska jawaaz (jaaiz hone ke liye) khaas nahiñ, balke har cheez mein musaabaqat ho sakti hai. [Durr-e-Mukhtar]

Mas'alah-02:- Saabiq (aage nikal jaane waale) ke liye jo kuch milna tai paaya hai woh uske liye halaal va tayyib hai magar woh uska mustahiq nahiñ ya'ni agar doosra usko na de to qaazi ke yahañ daa'wa karke jabran wasool nahiñ kar sakta. [Aalamgiri]

Mas'alah-03:- Musaabaqat jaaiz hone ke liye shart yeh hai ke sirf ek jaanib se maal shart ho, ya'ni donoñ mein se ek ne yeh kaha ke agar tum aage nikal gaye to tumko maslan 100 rupiye dunga aur main aage nikal gaya to tumse kuch nahiñ loonga. Doosri soorat jawaaz ki yeh hai ke shakhs-e-saalis (teesra shakhs) ne in donoñ se yeh kaha ke tum mein jo aage nikal jayega usko itna dunga jaisa ke aksar hukumat ki jaanib se daud hoti hai aur usme aage nikal jaane waale ke liye in'aam muqarrar hota hai in logoñ mein baaham (aapas mein) kuch lena dena tay nahiñ hota hai.

[Durr-e-Mukhtar; Waghaira]

Mas'alah-04:- Agar donoñ jaanib se maal ki shart ho maslan tum aage ho gaye to main itna dunga aur main aage ho gaya to main itna loonga yeh soorat juua aur haraam hai, haañ agar donoñ ne apne saath ek teesre shakhs ko shaamil kar liya jisko muhallil kehte haiñ aur thahra yeh ke agar yeh aage nikal gaya to raqam-e-mazkoor yeh lega aur peeche reh gaya to yeh dega kuch nahiñ, is soorat mein donoñ jaanib se maal ki shart jaaiz hai.

[Aalamgiri; Durr-e-Mukhtar]

Mas'alah-05:- Muhallil ke liye yeh zaroor hai ke uska ghoda bhi inhiñ donoñ jaisa ho ya'ni ho sakta hai ke uska ghoda aage nikal jaye ya peeche reh jaye donoñ baatoñ mein se ek ka yaqeen na ho aur agar iska ghoda in jaisa na ho ma'loom ho ke woh peeche hi reh jayega ya ma'loom ho ke yaqeenan aage nikal jayega to iske shaamil karne se shart jaaiz na hogi.

[Durr-e-Mukhtar]

Mas'alah-06:- Muhallil ya'ni shakhs-e-saalis ka ghoda agar donoñ se aage nikal gaya to donoñ ne jo kuch dene ko kaha tha, yeh muhallil donoñ se le lega aur agar donoñ se peeche reh gaya to yeh in donoñ ko kuch nahiñ dega, balke in donoñ mein jo aage ho gaya woh doosre se woh lega jiska dena shart thahra hai. Iski soorat yeh hai ke do shakhsoñ ne paan-paanso (500-500) ki baazi lagaayi aur muhallil ko shaamil kar liya ke agar muhallil aage ho gaya to donoñ se paan-paanso ya'ni ek hazaar le lega aur agar

muhallil aage na hua to in donoñ ko woh kuch na dega balke in donoñ mein jo aage hoga woh doosre se 500 lega aur agar donoñ ke ghode ek saath pahunche to in donoñ mein koi bhi doosre ko kuch na dega, na muhallil se kuch lega aur agar in donoñ mein ek ka ghoda aur muhallil ka ghoda donoñ ek saath pahunche to muhallil is se kuch nahiñ le sakta balke us se lega jiska ghoda peeche reh gaya aur doosra bhi usi peeche reh jaane waale se lega. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-07:- Musaabaqat mein shart yeh hai ke masaafat (doori) itni ho jisko ghode tay kar sakte hon aur jitne ghode liye jayein, woh sab aise hon jinme yeh ehtimaal (andesha) ho ke aage nikal jayenge. Isi tarah teer andaazi aur aadmiyon ki daud mein bhi yahi shartein hain. [Raddul-Muhtaar]

Mas'alah-08:- Oontoñ ki daud mein aage hone ka matlab yeh hai ke shaana (shoulder) aage ho jaye gardan ka e'tibaar nahiñ aur ghodon ki daud mein jiski gardan aage ho jaye woh aage hone wala maana jayega. [Raddul-Muhtaar] Magar is zamaane ka riwaaj yeh hai ke ghodon mein kanauti (ghode ke kaan) ka e'tibaar kiya jaata hai aur kanauti bhi jab hi aage hogi ke gardan aage ho jaye.

Mas'alah-09:- Talaba (students) ne kisi mas'alah ke muta'alliq shart lagaayi ke jiski baat saheeh hogi usko yeh diya jayega, isme bhi woh saari tafseel hai jo musaabaqat mein mazkoor hui ya'ni agar ek taraf se shart ho to jaaiz hai donoñ taraf se ho to na-jaaiz, maslan ek taalib-e-'ilm ne doosre se kaha chalo ustaad se chal kar poochein agar tumhaari baat saheeh ho to main tumko yeh dunga aur meri saheeh hui to tum se kuch nahiñ loonga ke yeh ek jaanib se shart hui ya ek ne doosre se kaha aao main aur tum masaail mein guftugu karein agar tumhaari baat saheeh hui to yeh dunga aur meri saheeh hui to kuch na loonga, yeh jaaiz hai. [Aalamgiri]

Mas'alah-10:- Talaba (students) mein yeh thahra ke jo pehle aayega uska sabaq pehle hoga is soorat mein jo dars-gaah mein pehle aaya uska haq muqaddam hai aur agar har ek pehle aane ka mudda'ee (daa'wa karne wala) hai to jo gawaahon se pehle aana saabit karde woh muqaddam hai aur agar gawaah na hon to qur'a (naam nikaalne ki parchi) daala jaye jiska naam pehle nikle woh muqaddam hai. [Khaaniya]

Chapter:- 42

Kasab (Kamaane) Ka Bayaan

➤ Masaail-e-Fiqhiyyah..... 320

Kasab Ka Bayaan:-

(Note:- Is Baab ke muta'alliq Ahaadees hissa-11 mein mazkoor haiñ).

Itna kamaana farz hai jo apne liye aur ahl-o-'iyaal ke liye aur jinka nafqah iske zimme waajib hai unke nafqah ke liye aur ada-e-dain (qarz ada karne) ke liye kifaayat kar sake iske baa'd use ikhtiyaar hai ke itne hi par bas kare ya apne aur ahl-o-'iyaal ke liye kuch pas-maanda (bachat ke liye) rakhne ki bhi sa'ee va koshish kare. Maa baap mohtaaj va tangdast hoñ to farz hai ke kama kar unheñ ba-qadr-e-kifaayat de. [Aalamgiri]

Mas'alah-01:- Qadr-e-kifaayat se zaaid is liye kamaata hai ke fuqara va masaakeen ki khabar-geeri kar sakega ya apne qareebi rishte-daaron ki madad karega yeh mustahab hai aur yeh nafl 'ibaadat se afzal hai aur agar is liye kamaata hai ke maal-o-daulat ziyada hone se meri 'izzat-o-waqaar mein izaafa hoga, fakhr-o-takabbur maqsood na ho to yeh mubaah hai aur agar mahaz maal ki kasrat ya tafaakhur (fakhr) maqsood hai to mana' hai. [Aalamgiri]

Mas'alah-02:- Jo log masaajid aur khaanqaahon mein baith jaate haiñ aur basar-auqaat ke liye kuch kaam nahiñ karte aur apne ko mutawakkil bataate haiñ haalaan ke unki nigaaheñ iski muntazir rehti haiñ ke koi hameñ kuch de jaye woh mutawakkil nahiñ, is se accha yeh tha ke kuch kaam karte us se basar-auqaat karte. [Aalamgiri]

Isi tarah aaj-kal bahut se logoñ ne peeri-mureedi ko pesha bana liya hai, saalaana mureedon mein daura karte haiñ aur mureedon se tarah-tarah se raqmein khasoot-te haiñ jisko nazraana waghaira naamon se mausoom (mukhaatab) karte haiñ aur inme bahut se aise bhi haiñ jo jhoot aur fareb se bhi kaam lete haiñ yeh na-jaaiz hai.

Mas'alah-03:- Sab se afzal kasab jihaad hai ya'ni jihaad mein jo maal-e-ghaneemat haasil hua magar yeh zaroor hai ke usne maal ke liye jihaad na kiya ho balke E'laa-e-Kalimatullah (Allah عزوجل) ka naam aur deen-e-islam ka sar buland karna) maqsood-e-asli ho, jihaad ke baa'd tijaarat phir zaraa'at (kheti) phir san'at-o-hirfat (haath ya machine se liya jaane wala kaam) ka martaba hai. [Aalamgiri]

Mas'alah-04:- Charkha kaatna (ya'ni charkha chalaane ka kaam) 'auratoñ ka kaam hai, mard ko charkha kaatna makrooh hai. [Raddul-Muhtaar]

Mas'alah-05:- Jiske paas us din ke khaane ke liye maujood ho use suwaal karna haraam hai. Saailoñ aur gadaagaroñ (beggars) ne is tarah par jo maal haasil kiya aur jama' kiya woh khabees maal hai. [Aalamgiri]

Mas'alah-06:- Jo shakhs 'ilm-e-deen va qur'aan padh kar kasab chhod deta hai woh apne deen ko khaata hai. [Aalamgiri] Ya'ni 'aalim ya qaari ho kar baith gaya aur kamaana chhod diya yeh khayaal kiye huye hai ke log mujhe 'aalim ya qaari samajh kar khud hi khaane ko denge kamaane ki kya zaroorat hai, yeh na-jaaiz hai. Raha yeh amr ke qur'aan-e-majeed va 'ilm-e-deen ki ta'leem par 'ujrat lena aur uske padhaane ki naukri karna, isko fuqaha-e-mutaakhireen ne jaaiz bataaya hai jisko ham ijaara ke bayaan (hissa-14) mein zikr kar chuke haiñ yeh deen-faroshi mein daakhil nahiñ.

Mas'alah-07:- Jis shakhs ne haraam tareeqe se maal jama' kiya aur mar gaya wurasa (waariseeñ) ko agar ma'loom ho ke fulaañ-fulaañ ke yeh amwaal (maal) haiñ to unko wapas kar deiñ aur ma'loom na ho to sadqah kar deiñ. [Aalamgiri]

Mas'alah-08:- Agar maal mein shub-ha ho to aise maal ko apne qareebi rishte-daar par sadqah kar sakta hai yahañ tak ke apne baap ya bete ko de sakta hai, is soorat mein yahi zaroor nahiñ ke ajnabi hi ko de. [Aalamgiri]

Chapter:- 43

Amr-Bil-Ma'roof Wa Nahi-'Anil-Munkar Ka Bayaan

- **Qur'aani-Aayaat va Ahaadees..... 323**
- **Masaail-e-Fiqhiyyah..... 326**
- **Neki Ki Da'wat Dene Ki Sooratein..... 328**

Amr-Bil-Ma'roof Wa Nahi-'Anil-Munkar Ka Bayaan:-

Allah-Ta'ala Farmata Hai:-

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)

[Surah-3, Aayat-104]

“Aur tum mein ek aisa giroh hona chahiye ke bhalaai ki taraf bulaaye aur acchi baat ka hukm de aur buri baat se mana' kare aur yahi log falaah paane waale hain.”

Aur Farmata Hai:-

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَتُؤْمِنُونَ بِاللَّهِ ۚ

[Surah-3, Aayat-110]

“Tum behtar ho un sab ummatoon mein jo logoon mein zaahir huyin, bhalaai ka hukm dete ho aur buraai se mana' karte ho aur Allah (عزوجل) par imaan rakhte ho.”

Aur Qur'aan Mein Hai:-

يُبْنَىٰ اَقِمِ الصَّلَاةَ وَامْرُ بِالْمَعْرُوفِ ۚ وَانْهَ عَنِ الْمُنْكَرِ ۚ وَاصْبِرْ عَلَىٰ مَا اَصَابَكَ ۚ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُورِ (١٤)

[Surah-31, Aayat-17]

“(Luqmaan ne apne bete se kaha) Aye mere bete! Namaaz qaim rakh aur acchi baat ka hukm de aur buri baat se mana' kar aur jo uftaad (museebat) tujh par pade us par sabr kar, be-shak yeh himmat ke kaam hain.”

Hadees-01:- Tum mein jo shakhs buri baat dekhe use apne haath se badal de aur agar iski istitaa'at na ho to zubaan se badle aur iski bhi istitaa'at na ho to dil se ya'ni use dil se bura jaane aur yeh kamzor imaan wala hai.

[Muslim]

Hadees-02:- Hududullah mein mudaahanat karne wala (ya'ni khilaaf-e-shara' cheez dekhe aur bawajood-e-qudrat mana' na kare uski) aur Hududullah mein waaq' hone waale ki misaal yeh hai ke: ek qaum ne jahaaz ke baare mein qur'a daala, baaz upar ke hisse mein rahe baaz neeche ke hisse mein, neeche waale paani lene upar jaate aur paani le kar unke paas se guzarte unko takleef hoti (unhone ne iski shikaayat ki) neeche waale ne kulhaadi le kar neeche ka takhta kaatna shuru' kiya.

Upar waloñ ne dekha to poocha: kya baat hai ke takhta tod rahe ho?. Usne kaha: main paani lene jaata hun to tumko takleef hoti hai aur paani lena mujhe zaroori hai. (Lihaaza main takhta tod kar yahiñ se paani le loonga aur tum logoñ ko takleef na dunga) pas is soorat mein agar upar waloñ ne uska haath pakad liya aur khodne se rok diya to use bhi najaat denge aur apne ko bhi aur agar chhod diya to use bhi halaak kiya aur apne ko bhi.

[Bukhari]

Hadees-03:- "Qasam hai uski jiske haath meri jaan hai! Ya to acchi baat ka hukm karoge aur buri baat se mana' karoge ya **Allah-Ta'ala** tum par jald apna 'azaab bhejega, phir du'a karoge aur tumhaari du'a qubool na hogi." [Tirmizi]

Hadees-04:- Jab zameen mein gunaah kiya jaye to jo wahan maujood hai magar use bura jaanta hai, woh uski misl hai jo wahan nahiñ hai aur jo wahan nahiñ hai magar us par raazi hai, woh uski misl hai jo wahan haazir hai. [Abu-Dawood]

Hadees-05:- Hazrat Abu-Bakr Siddiq (رضي الله عنه) ne farmaya: Aye logo! Tum is aayat ko padhte ho:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ

[Surah-5, Aayat-105]

"Aye imaan walo! Apne nafs ko laazim pakad lo, gumraah tumko zarar na pahunchayega, jabke tum khud hidaayat par ho."

(Ya'ni tum is aayat se yeh samajhte hoge ke jab ham khud hidaayat par haiñ to gumraah ki gumraahi hamaare liye muzir (nuqsan) nahiñ ham ko mana' karne ki zaroorat nahiñ) maine **Rasoolullah** (ﷺ) ko yeh farmate suna

hai ke log agar buri baat dekhein aur usko na badlein to qareeb hai ke **Allah-Ta'ala** unpar aisa 'azaab bhejega jo sab ko gher lega. [Ibn-e-Maajah, Tirmizi]

Hadees-06:- Jis qaum mein gunaah hote hain aur woh log badalne par qadir hain phir na badlein to qareeb hai ke **Allah-Ta'ala** sab par 'azaab bheje. [Abu-Dawood]

Hadees-07:- Acchi baat ka hukm karo aur buri baat se mana' karo yahan tak ke jab tum yeh dekho ke bukhl ki itaa't (pairwi) ki jaati hai aur khwaahish-e-nafsaani ki pairwi ki jaati hai aur duniya ko deen par tarjeeh (fazeelat) di jaati hai aur har shakhs apni raay (opinion) par ghamand karta hai aur aisa amr dekho ke tumhein is se chaara na ho to apne nafs ko laazim karlo ya'ni khud ko buri cheezon se bachaao aur awaam ke mu'aamale ko chhodo (ya'ni aise waqt mein Amr-Bil-Ma'roof Wa Nahi-'Anil-Munkar zaroori nahiin). Tumhare aage sabr ke din ayenge jinme sabr karna aisa hai jaise mutthi mein angara lena, 'amal karne waale ke liye us zamaane mein 50 shakhs 'amal karne walon ka 'ajr hai. Logon ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) unme se 50 ka 'ajr us ek ko milega. Farmaya ke: "Tum mein se 50 ke baraabar 'ajr milega." [Tirmizi, Ibn-e-Maajah] 5'win hadees mein jo aayat zikr ki gayi woh isi mauqe' aur waqt ke liye hai.

Hadees-08:- Logon ki haibat haq bolne se na roke jab ma'loom ho to keh de. [Tirmizi]

Hadees-09:- Chand makhsos logon ke 'amal ki wajah se **Allah-Ta'ala** sab logon ko 'azaab nahiin karega magar jabke wahan buri baat ki jaye aur woh log mana' karne par qadir hain aur mana' na karein to ab 'aam-o-khaas sab ko 'azaab hoga. [Sharh-us-Sunnah]

Hadees-10:- Bani Israaeel ne jab gunaah kiye unke 'Ulama ne mana' kiya magar woh baaz na aaye phir 'Ulama unki majlison mein baithne lage aur unke saath khaane-peene lage, Khuda ne 'Ulama ke dil bhi unhein jaise kar diye aur Daawood va 'Isa Bin Maryam (عليهما السلام) ki zubaan se un sab par la'nat ki. Yeh is wajah se ke unhon ne na-farmaani ki aur had se tajaawuz karte the. Iske baa'd **Huzoor** (ﷺ) ne farmaya: "Khuda ki qasam! Tum ya to acchi baat ka hukm karoge aur buri baat se rokoge aur zaalim ke haath pakadloge aur unko haq par rokoge aur haq par tehraaoge ya **Allah-Ta'ala**

tum sab ke dil ek tarah ke kar dega phir tum sab par la'nat kar dega, jis tarah un sab par la'nat ki.” [Abu-Dawood]

Hadees-11:- Maine Shab-e-Me'raaj mein dekha ke kuch logon ke hont aag ki qainchiyon se kaate jaate hain. Maine poocha: Jibreel! Yeh kaun log hain?. Kaha: yeh aap ki ummat ke waa'iz (muqarrir) hain, jo logon ko acchi baat ka hukm karte the aur apne ko bhoole huye the. [Sharh-us-Sunnah]

Hadees-12:- Baadshah zaalim ke paas haq baat bolna, afzal jihaad hai. [Ibn-e-Maajah]

Hadees-13:- Mere baa'd mein umara (ameer/sardar) honge jinki baaz baatein acchi hongi aur baaz buri, jisne buri baat se karaahat ki woh bari hai aur jisne inkaar kiya woh salaamat raha, lekin jo raazi hua aur pairwi ki woh halaak hua. [Muslim, Abu-Dawood]

Hadees-14:- Mujh se pehle jis Nabi ko Khuda ne kisi ummat mein mab'oos kiya (beja gaya), uske liye ummat se hawaareen (supporters) aur ashaab (saathi) huye jo Nabi ki sunnat lete aur uske hukm ki pairwi karte phir unke baa'd na-khalf log paida huye ke kehte woh jo karte nahin aur karte woh jiska doosron ko hukm na dete, jisne haath ke saath unse jihaad kiya woh momin hai aur jisne zubaan se jihaad kiya woh momin hai aur jisne dil se jihaad kiya woh momin hai aur uske baa'd raai ke daane ke baraabar imaan nahin. [Muslim]

Masaail-e-Fiqhiyyah:-

Amr-Bil-Ma'roof yeh hai ke kisi ko acchi baat ka hukm dena maslan kisi se namaaz padhne ko kehna. Aur **Nahi-'Anil-Munkar** ka matlab yeh hai ke buri baaton se mana' karna. Yeh dono cheezein farz hain, Qur'aan-e-Majeed mein irshaad farmaya:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

[Surah-3, Aayat-110]

Tarjama:- “Tum behtar ho un sab ummaton mein jo logon mein zaahir huyein, bhalaai ka hukm dete ho aur buraai se mana' karte ho.”

Ahaadees mein inki bahut taakeed aayi aur iske khilaaf karne ki mazammat farmaayi.

Mas'alah-01:- Maa'siyat (gunaaah) ka iraada kiya magar usko kiya nahiñ to gunaaah nahiñ balke isme bhi ek qism ka sawaab hai, jabke yeh samajh kar baaz raha ke yeh gunaaah ka kaam hai, nahiñ karna chahiye. Ahaadees se aisa hi saabit hai aur agar gunaaah ke kaam ka bilkul pakka iraada kar liya jisko 'azm kehte haiñ to yeh bhi ek gunaaah hai agarche jis gunaaah ka 'azm kiya tha use na kiya ho. [Aalamgiri]

Mas'alah-02:- Kisi ko gunaaah karte dekhe to nihaayat mataanat (sanjeedgi) aur narmi ke saath use mana' kare aur use acchi tarah samjhaye phir agar is tareeqe se kaam na chala woh shakhs baaz na aaya to ab sakhti se pesh aaye, usko sakht alfaaz kahe, magar gaali na de, na fuhsh lafz zubaan se nikaale aur is se bhi kaam na chale to jo shakhs haath se kuch kar sakta hai kare, maslan woh sharaab peeta hai to sharaab baha de, bartan tod-phod daale, gaata bajaata hai to baaje tod daale. [Aalamgiri]

Mas'alah-03:- Amr-Bil-Ma'roof Ki Kayi Soorateiñ Haiñ:

[1].Agar ghaalib gumaan yeh hai ke yeh unse kahega to woh iski baat maan lenge aur buri baat se baaz aa jayenge, to Amr-Bil-Ma'roof waajib hai isko baaz rehna jaaiz nahiñ aur

[2].Agar gumaan-e-ghaalib yeh hai ke woh tarah-tarah ki tohmat baandhenge aur gaaliyañ denge to tark karna (chhodna dena) afzal hai aur

[3].Agar yeh ma'loom hai ke woh ise maareng aur yeh sabr na kar sakega ya iski wajah se fitna va fasaad paida hoga aapas meiñ ladaayi than jayegi jab bhi chhodna afzal hai aur

[4].Agar ma'loom ho ke woh agar ise maareng to sabr kar lega to un logoñ ko bure kaam se mana' kare aur yeh shakhs Mujahid hai aur

[5].Agar ma'loom hai ke woh maaneñge nahiñ magar na maareng aur na gaaliyañ denge to ise ikhtiyaar hai aur afzal yeh hai ke Amr kare. [Aalamgiri]

Mas'alah-04:- Agar andesha hai ke un logoñ ko Amr-Bil-Ma'roof karega to qatl kar daalenge aur yeh jaante huye isne kiya aur un logoñ ne maar hi daala to yeh shaheed hua. [Aalamgiri]

Mas'alah-05:- Umara (ameer log/leaders) ke zimme Amr-Bil-Ma'roof haath se hai ke apni quwwat va satwat (taaqaat va dab-daba) se is kaam ko rok deñ aur 'Ulama ke zimme zubaan se hai ke acchi baat karne ko aur buri baat se baaz rahne ko zubaan se keh deñ aur awaam-un-naas ke zimme dil se bura jaanna hai. [Aalamgiri] Iska maqsad wahi hai jo hadees mein farmaya ke: "Jo buri baat dekhe, use chahiye ke apne haath se badal de aur agar haath se badalne par qaadir na ho to zubaan se badal de ya'ni zubaan se uska bura hona zaahir karde aur mana' karde aur iski bhi istitaa'at na ho to dil se bura jaane aur yeh imaan ka sab se kamzor martaba hai." Yahañ awaam se muraad woh log haiñ ke unme na haath se rokne ki himmat hai aur na zubaan se mana' karne ki jur'at. Qaum ke choudhri aur zameen-daar waghaira bahut se awaam aisi haisiyat rakhte haiñ ke haath se rok sakte haiñ, unpar laazim hai ke rokeñ aisoñ ke liye faqat dil se bura jaanna kaafi nahiñ.

Mas'alah-06:- Amr-Bil-Ma'roof ke liye paanch cheezon ki zaroorat hai:

Awwal: 'Ilm ke jise 'ilm na ho is kaam ko acchi tarah anjaam nahiñ de sakta.

(Note:- 'ilm se yeh muraad yeh nahiñ ke woh pooraa 'aalim ho, balke muraad yeh hai ke itna jaanta ho ke yeh cheez gunaah hai aur doosre ko buri-bhali baat samjhane ka tareeqa ma'loom ho, ke muassir andaaz se usko keh sake).

Dom: Is se maqsood raza-e-ilaahi aur e'laa-e-kalimatullah (Allah عزوجل) ka naam aur deen-e-islam ka sar buland hona) ho.

Som: Jisko hukm deta hai uske saath shafqat va mehrbaani kare narmi ke saath kahe.

Chahaarum: Amr karne wala saabir (sabr karne wala) aur burd-baar (bardaasht karne wala) ho.

Panjum: Yeh shakhs khud is baat par 'aamil ('amal karne wala) ho warna qur'aan ke is hukm ka misdaaq ban jayega: "Kyunñ kehte ho woh jisko tum khud nahiñ karte." Allah عزوجل ke nazdeek na-khushi ki baat hai yeh ke aisi baat kaho, jisko khud na karo. Aur yeh bhi Qur'aan-e-Majeed mein farmaya ke:

“Kya logoñ ko tum acchi baat ka hukm karte ho aur khud apne ko bhoole huye ho.” [Aalamgiri]

(Note:- Iska yeh matlab nahiñ ke jo shakhs khud ‘amal karne wala na ho, woh doosroñ ko acchi baat ka hukm hi na de, balke maqsad yeh hai ke khud bhi ‘amal kare aur doosroñ ko bhi karne ko kahe).

Mas'alah-07:- ‘Aami shakhs (‘aam aadmi aur kam ‘ilm waale) ko yeh na chahiye ke qaazi ya mufti ya mashhoor-maa’roof ‘aalim ko Amr-Bil-Ma’roof kare ke yeh be-adbi hai. Masal mashhoor hai: “Khataa-e-Buzurgan Giriftan Khataa-Ast” (Ya’ni buzurgoñ par e’tiraaz karna badi naadaani va khataa hai). Aur kabhi aisa bhi hota hai ke yeh log kisi maslihat-e-khaas se ek fe’l (kaam) karte haiñ, jis tak awaam ki nazar nahiñ pahunchti aur yeh shakhs samajhta hai ke jaise hamne kiya unhoñ ne bhi kiya, haalaañ ke donoñ mein bahut farq hota hai. [Aalamgiri] Yeh hukm un ‘Ulama ke muta’alliq hai, jo ahkaam-e-shara’ ke paaband haiñ aur ittifaaqan kabhi aisi cheez zaahir hui jo nazar-e-‘awaam mein buri ma’loom hoti hai, woh log muraad nahiñ jo halaal-o-haraam ki parwah nahiñ karte aur naam-e-‘ilm ko badnaam karte haiñ.

Mas'alah-08:- Jisne kisi ko bura kaam karte dekha aur khud yeh bhi us bure kaam ko karta hai to is bure kaam se mana’ karde kyun ke iske zimme 2 cheezein waajib haiñ bure kaam ko chhodna aur doosre ko bure kaam se mana’ karna, agar ek waajib ka taarik hai to doosre ka kyun taarik bane. [Aalamgiri]

Mas'alah-09:- Ek shakhs bura kaam karta hai uske baap ke paas shikaayat likh kar bheji jaye ya nahiñ, agar ma’loom hai ke uska baap mana’ karne par qaadir hai aur woh mana’ bhi kar dega to likh kar bhej de warna kya faaida. Isi tarah zaujain (miya-biwi) aur baadshah va ra’iyyat (awaam) ya aaqa va mulaazimeen ke baare mein agar likhna mufeed (faaide-mand) ho to likhe. [Khaaniya]

Mas'alah-10:- Baap ko andesha hai ke agar ladke se kahega to iska hukm na maanega aur iska (ya’ni baap ka) jee bhi kehne ko chaahta hai to yuñ kahe: agar yeh karte to khoob hota, use hukm na de, ke is soorat mein agar

usne na kiya to 'aaq hoga (ya'ni baap ki na-farmaani hogi) jo ek sakht kabeera gunaah hai. [Aalamgiri]

Mas'alah-11:- Kisi ne gunaah kiya phir sacche dil se taaib ho gaya (ya'ni tauba kar liya), to use yeh na chahiye ke qaazi ya haakim ke paas apne jurm ko is liye pesh kare ke hadd-e-shara' (woh saza jo shari'at ke mutaabiq di jaye) qaa'im ki jaye kyun ke parda-poshi behtar hai. [Aalamgiri]

Mas'alah-12:- Ek shakhs ko doosre ka maal churaate dekha hai magar maalik ko khabar deta hai to chor us par zulm karega to khamosh ho jaye aur yeh andesha na ho to khabar karde. [Aalamgiri]

Mas'alah-13:- Mushrikeen par tanha hamla karne mein ghaalib gumaan yeh hai ke qatl ho jayega, magar yeh bhi ghaalib gumaan hai ke yeh bhi unke aadmi ko qatl karega ya zakhmi kar dega ya shikast de dega to tanha hamla karne mein harj nahi aur ghaalib gumaan yeh ho ke unka kuch nahi bigdega aur yeh maara jayega to hamla na kare aur agar fussaag muslimen ko gunaah se rokega to yeh khud qatl ho jayega aur unka kuch nahi bigdega, jab bhi unko mana' kare 'azeemat yahi hai agarche mana' na karne ki bhi rukhsat hai. [Aalamgiri] Kyun ke is soorat mein qatl ho jaana faaide se khaali nahi us waqt agarche ba-zaahir faaida nahi ma'loom hota magar 'aainda iske nataaij behtar niklenge.

Chapter:- 44

‘Ilm Va Ta’leem Ka Bayaan

- **Qur’aani-Aayaat..... 332**
- **Ahaadees..... 333**
- **Masaail-e-Fiqhiyyah..... 339**

'Ilm Va Ta'leem Ka Bayaan:-

'Ilm aisi cheez nahiñ jiski fazeelat aur khoobiyoñ ke bayaan karne ki haajat ho saari duniya jaanti hai ke 'ilm bahut behtar cheez hai iska haasil karna tughraa-e-imtiyaaz (badaayi ki 'alaamat) hai. Yahi woh cheez hai ke is se insaani zindagi kaamiyaab aur khush-gawaar hoti hai aur isi se duniya va aakhirat sudarti hai magar hamaari muraad is 'ilm se woh 'ilm nahiñ jo falaasifa (philosophy) se haasil hua ho aur jisko insaani dimaagh ne ikhtiraa' (ijaad) kiya ho ya jis 'ilm se duniya ki tahseel (munaafa haasil karna) maqsood ho, aise 'ilm ki Qur'aan-e-Majeed ne mazammat ki balke woh 'ilm muraad hai jo qur'aan va hadees se haasil ho, ke yahi 'ilm woh hai jis se duniya va aakhirat donoñ sawarti haiñ aur yahi 'ilm zariya-e-najaat hai aur isi ki qur'aan va hadees mein taarifañ aayi haiñ aur isi ki ta'leem ki taraf tawajjoh dilaayi gayi hai, Qur'aan-e-Majeed mein bahut se mawaaqe' par iski khoobiyañ saraahatan (saaf-saaf) ya ishaaratan bayaan farmaayi gayiñ.

Allah (عزوجل) Farmata Hai:-

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

[Surah-35, Aayat-28]

“Allah (عزوجل) se uske bandoñ mein wahi darte haiñ, jo 'ilm waale haiñ.”

Aur Farmata Hai:-

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ط وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (۱۱)

[Surah-58, Aayat-11]

“Allah (عزوجل) tumhare imaan waloñ ke aur unke jinko 'ilm diya gaya hai, darje buland farmayega.”

Aur Farmata Hai:-

فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ

يَحْذَرُونَ (۱۲۲)

[Surah-9, Aayat-122]

“Kyun na hua ke unke har giroh mein se ek jama'at nikle ke deen ki samajh haasil kare aur wapas aakar apni qaum ko dar sunaaye, is ummeed par ke woh bachein.”

Aur Farmata Hai:-

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ (٩)

[Surah-39, Aayat-9]

“Tum Farmaao! Kya jaanne waale aur anjaan baraabar hain, naseehat to wahi maante hain jo ‘aql waale hain.”

Ahaadees ‘Ilm Ke Fazaail Mein Bahut Aayein Chand Ahaadees Zikr Ki Jaati Hain:

Hadees-01:- Jis shakhs ke saath **Allah-Ta'ala** bhalaai ka iraada karta hai, usko deen ka faqeeh banaata hai aur main taqseem karta hun aur **Allah** (عزوجل) deta hai. [Bukhari, Muslim]

Hadees-02:- Sone chaandi ki tarah aadmiyon ki kaanein hain, jo log jaahiliyyat mein acche the, islaam mein bhi acche hain jabke ‘ilm haasil karein. [Muslim]

Hadees-03:- Insaan jab mar jaata hai uska ‘amal munqate’ (khatm) ho jaata hai magar teen cheezein (ke marne ke baa'd bhi yeh ‘amal khatam nahi hote uske naam-e-aa'maal mein likhe jaate hain) [1]. Sadqah-e-Jaariya aur [2]. ‘Ilm jis se nafa’ haasil kiya jaata ho aur [3]. Aulad-e-saaleh jo uske liye du'a karti rehti hai. [Muslim]

Hadees-04:- Jo shakhs kisi raaste par ‘ilm ki talab mein chale, **Allah-Ta'ala** uske liye jannat ka raasta aasaan kar dega aur jab koi qaum Khana-e-Khuda mein mujtama' (ikatttha) ho kar kitaabullah ki tilawat kare aur usko padhe padhaaye us par sakeenah utaarta hai aur rahmat dhaank leti hai aur malaai kah gher lete hain aur **Allah-Ta'ala** inka zikr un logon mein karta hai jo uske muqarrab hain aur jiske ‘amal ne susti ki to uska nasab use tez raftaar nahi karega. [Muslim]

Hadees-05:- Masjid-e-Dimashq mein ek shakhs Abu-Darda (رضي الله عنه) ke paas aaya aur kehne laga main Mein **Madeena-e-Rasoolullah** (ﷺ) se aap ke paas ek hadees sunne ko aaya hun, mujhe khabar mili hai ke aap use bayaan karte hain kisi aur kaam ke liye nahi aaya hun. Hazrat Abu-Darda (رضي الله عنه) ne farmaya ke maine **Rasoolullah** (ﷺ) ko yeh farmate suna hai ke: "Jo shakhs 'ilm ki talab mein kisi raaste ko chale **Allah-Ta'ala** usko jannat ke raaste par le jaata hai aur taalib-e-'ilm ki khushnoodi ke liye farishte apne baazu bichha dete hain aur 'Aalim ke liye aasmaan waale aur zameen ke basne waale aur paani ke andar machhliyan yeh sab istighfaar karte hain aur 'Aalim ki fazeelat 'Aabid par aisi hai jaise chaudahwiñ-raat ke chaand ko tamaam sitaaron par aur be-shak 'Ulama Waaris-e-Ambiya hain, Ambiya ne ashrafi aur rupiye ka waaris nahi kiya, unhone ne 'ilm ka waaris kiya, pas jisne 'ilm ko liya usne poora hissa liya." [Ahmad, Tirmizi, Abu-Dawood, Ibn-e-Maajah, Daarmi]

Hadees-06:- Aalim ki fazeelat 'Aabid par waisi hai jaisi meri fazeelat tumhare adna par uske baa'd phir farmaya ke: "**Allah-Ta'ala** aur uske farishte aur tamaam aasmaan va zameen waale yahan tak ke choonti apne suraakh mein aur yahan tak ke machhli uski bhalaai ke khwaahaan (chahane wale) hain, jo logon ko acchi cheez ki ta'leem deta hai." [Tirmizi]

Hadees-07:- Ek Faqeeh 1000 'Aabid se ziyada shaitaan par sakht hai. [Tirmizi, Ibn-e-Maajah]

Hadees-08:- 'Ilm ki talab har muslim par farz hai aur 'ilm ko na-ahl ke paas rakhne wala aisa hai, jaise suwar ke gale mein jawaahir aur moti aur sone ka haar daalne wala. [Ibn-e-Maajah]

Hadees-09:- Jo shakhs talab-e-'ilm ke liye ghar se nikla to jab tak wapas na ho, **Allah** (عز وجل) ki raah mein hai. [Tirmizi, Daarmi]

Hadees-10:- Momin kabhi khair (ya'ni 'ilm) se aasooda (satisfied) nahi hota, yahan tak ke uska muntaha (intiha) jannat hota hai. [Tirmizi]

Hadees-11:- **Allah-Ta'ala** us bande ko khush rakhe jisne meri baat suni aur yaad karli aur mehfooz rakhi aur doosre ko pahuncha di, kyun ke bahut se 'ilm ke haamil faqeeh nahi aur bahut se 'ilm ke haamil us tak pahunchate hain, jo unse ziyada faqeeh hai. [Ahmad, Tirmizi, Abu-Dawood, Ibn-e-Maajah, Daarmi]

Hadees-12:- Momin ko uske 'amal aur nekiyon se marne ke baa'd bhi yeh cheezein pahunchti rehti hain. 'Ilm jiski usne ta'leem di aur ishaa'at (tableegh) ki aur aulaad-e-saaleh (nek aulaad) jise chhod mara hai ya mus'haf (qur'aan-e-majeed) jise meeraas mein chhoda ya masjid banaayi ya musaafir ke liye makaan bana diya naher jaari kardi ya apni sehat aur zindagi mein apne maal mein se sadqah nikaal diya jo uske marne ke baa'd usko milega.

[Ibn-e-Maajah]

Hadees-13:- Hazrat Ibn-e-'Abbaas رضي الله تعالى عنهما ne farmaya ke: ek ghadi raat mein padhna padhaana, saari raat 'ibaadat se afzal hai. [Daarmi]

Hadees-14:- Rasoolullah (ﷺ) masjid mein tashreef laye, wahan 2 majlisein theen. Farmaya ke: "Donon majlisein acchi hain aur ek doosri se afzal hai, yeh log Allah (عز وجل) se du'a karte hain aur uski taraf raghbat karte hain, woh chahe to unko de aur chahe to mana' karde aur yeh doosri majlis waale 'ilm seekhte hain aur jaahil ko sikhaate hain yeh afzal hain, main mu'allim bana kar bheja gaya." Aur usi majlis mein **Huzoor** (ﷺ) baith gaye.

[Daarmi]

Hadees-15:- Jisne meri ummat ke deen ke muta'alliq 40 Hadeesein hifz kin, usko Allah-Ta'ala faqeeh uthaayega aur main uska shaafe' va shaheed hunga.

[Baihaqi]

Hadees-16:- Do harees (laalchi) aasooda (satisfied) nahi hote, ek 'ilm ka harees ke 'ilm se kabhi uska pet nahi bharega aur ek duniya ka laalchi ke yeh kabhi aasooda nahi hoga. [Baihaqi]

Hadees-17:- 'Abdullah Bin Mas'ood (رضي الله عنه) ne farmaya 2 harees aasooda nahi hote, ek saahib-e-'ilm, doosra saahib-e-duniya, magar yeh dono baraabar nahi. Saahib-e-'ilm Allah (عز وجل) ki khushnoodi ziyada haasil karta rehta hai aur saahib-e-duniya sarkashi mein badhta jaata hai. Iske baa'd Hazrat 'Abdullah ne yeh aayat padhi:

كَلَّا إِنَّ الْإِنْسَانَ لِكَيِّطٌ (٦) أَنْ رَأَاهُ اسْتَغْنَى (٧)

[Surah-96, Aayat-6-7]

Tarjamah:- "Haañ haañ, beshak aadmi sarkashi karta hai is par ke apne aap ko ghani samajh liya."

Aur doosre ke liye farmaya:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

[Surah-35,Aayat-28]. [Daarmi]

Tarjama: Allah (عزوجل) se uske bandoñ mein wahi darte haiñ jo 'ilm wale haiñ

Hadees-18:- Jis 'ilm se nafa' haasil na kiya jaye woh us khazaane ki misl hai jisme se raah-e-khuda mein kharch nahiñ kiya jaata. [Ahmad]

Hadees-19:- Sab se ziyada hasrat qayamat ke din usko hogi jise duniya mein talab-e-'ilm ('ilm haasil karne) ka mauqa' mila, magar usne talab nahiñ ki aur us shakhs ko hogi jisne 'ilm haasil kiya aur us se sun kar doosroñ ne nafa' uthaaya khud usne nafa' nahiñ uthaaya. [Ibn-e-'Asaakir]

Hadees-20:- 'Ulama ki siyaahi (ink) shaheed ke khoon se toli jayegi aur us par ghaalib ho jayegi. [Khateeb]

Hadees-21:- 'Ulama ki misaal yeh hai jaise aasmaan mein sitaare jinse khushki aur samundar ki taarikiyon (andheron) mein raaste ka pata chalta hai aur agar sitaare mit jayein to raasta chalne wale bhatak jayenge. [Ahmad]

Hadees-22:- 'Ilm teen haiñ: Aayat-e-Muhkama ya Sunnat-e-Qaaima ya Fareeza-e-'Aadila aur inke siwa jo kuch hai, woh zaaid hai. [Ibn-e-Maajah, Abu-Dawood]

Hadees-23:- Hazrat Hasan Basri (رحمة الله تعالى عليه) ne farmaya 'ilm 2 haiñ ek woh ke qalb (dil) mein ho yeh 'ilm naafe' (faaida dene wala) hai doosra woh ke zubaan par ho yeh Ibn-e-Aadam par Allah (عزوجل) ki hujjat hai. [Daarmi]

Hadees-24:- Jisne 'ilm talab kiya aur haasil kar liya uske liye do-chand ajr hai aur haasil na hua to ek ajr. [Daarmi]

Hadees-25:- Jisko maut aagayi aur woh 'ilm ko is liye talab kar raha tha ke islaam ka ihyaa (zinda) kare, uske aur Ambiya ke darmiyaan jannat mein ek darje ka farq hoga. [Daarmi]

Hadees-26:- Accha shakhs woh 'Aalim-e-Deen hai ke agar uski taraf ehtiyaaj (haajat/zaroorat) laayi jaye to nafa' pahunchata hai aur us se be-parwaahi ki jaye to woh apne ko be-parwah rakhta hai. [Razeen]

Hadees-27:- Hazrat 'Abdullah Bin Mas'ood (رضي الله عنه) ne farmaya: jisko koi baat ma'loom hai woh kahe aur na ma'loom ho to yeh keh de ke Allahu-Aa'lam, kyun ke 'ilm ki shaan yeh hai ke jis cheez ko na jaanta ho uske muta'alliq yeh keh de Allahu-Aa'lam. **Allah-Ta'ala** apne **Nabi** (عليه السلام) se farmaya:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (٨٦)

[Surah-38, Aayat-86]

“Maiñ tumse us par ujrāt nahiñ maangta aur na maiñ takalluf karne waloñ se huñ.”

Ya'ni jo baat ma'loom na ho uske muta'alliq bolna takalluf hai. [Bukhari, Muslim]

Hadees-28:- Qayamat ke din **Allah** (عزوجل) ke nazdeek sab se bura martaba us 'Aalim ka hai, jo 'ilm se muntafe' na ho (ya'ni 'ilm se deen ka faaida haasil na kiya ho). [Daarmi]

Hadees-29:- Ziyaad Bin Labeed (رضي الله عنه) kehte haiñ ke **Nabi** (ﷺ) ne ek cheez zikr karke farmaya ke yeh us waqt hogi jab 'ilm jaata rahega. Maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) 'ilm kyun kar jayega? Ham qur'aan padhte haiñ aur apne betoñ ko padhaate haiñ woh apni aulaad ko padhayenge, isi tarah qayamat tak silsila jaari rahega. **Huzoor** (ﷺ) ne farmaya: “Ziyaad! Tujhe teri maa roye, maiñ khayaal karta tha ke tu madinah mein faqeeh shakhs hai, kya yeh Yahood-o-Nasaarah Tauraat va Injeel nahiñ padhte, magar hai yeh ke jo kuch unme hai us par 'amal nahiñ karte.” [Ahmad, Tirmizi, Ibn-e-Maajah]

Hadees-30:- Hazrat 'Umar (رضي الله عنه) ne Kaa'b Ahbaar (رضي الله عنه) se poocha, arbaabe 'ilm kaun haiñ?. Kaha: woh jo jaante haiñ us par 'amal karte haiñ. Farmaya: kis cheez ne 'Ulama ke quloob (diloñ) se 'ilm ko nikaal diya?. Kaha: tama' (laalach) ne. [Daarmi]

Hadees-31:- Meri ummat mein kuch log qur'aan padhenge aur yeh kahenge ke ham umara (maal-daaron) ke paas ja kar wahañ se duniya haasil karleñ aur apne deen ko unse bachaaye rakhenge magar aisa nahiñ hoga, jis tarah qattaad (ek kaante wala darakht hai) se nahiñ liya jaata magar kaanta, isi tarah umara ke qurb se siwa khataa ke kuch haasil nahiñ. [Ibn-e-Maajah]

Hadees-32:- Khuda ke nazdeek bahut mabghooz (na-pasandeeda) Qurra (Ulama) woh haiñ jo umara (maal-daaron) ki mulaaqaat ko jaate haiñ. [Ibn-e-Maajah]

Hadees-33:- ‘Abdullah Bin Mas’ood (رضي الله عنه) ne farmaya ke agar ahl-e-‘ilm, ‘ilm ki hifaazat karein aur usko ahl ke paas rakhein to uski wajah se ahl-e-zamaane ke sardaar ho jayein, magar unhoñ ne ‘ilm ko duniya waloñ ke liye kharch kiya taake unse duniya haasil karein, lihaaza unke saamne zaleel ho gaye. Maine tumhare Nabi (ﷺ) ko yeh farmate suna hai: “Jisne tamaam fikroñ ko ek fikr-e-aakhirat ki fikr kar diya, Allah-Ta’ala fikr-e-duniya se uski kifaayat farmayega aur jiske liye ahwaal-e-duniya ki fikrein mutafarriq rahiñ (ya’ni duniya ke mu’aamalaat mein tarah-tarah ke fikrein rakhta ho), Allah (عز وجل) ko uski kuch parwah nahiñ ke woh kis waadi mein halaak hua.” [Ibn-e-Maajah]

Hadees-34:- Jis se ‘ilm ki koi baat poochi gayi aur usne nahiñ bataayi, uske muh mein qayamat ke din aag ki lagaam laga di jayegi. [Ahmad, Abu-Dawood, Tirmizi, Ibn-e-Maajah]

Hadees-35:- Jisne ‘ilm ko is liye talab kiya ke ‘Ulama se muqaabala karega ya jaahiloñ se jhagda karega ya is liye ke logoñ ko apni taraf mutawajjeh karega, Allah-Ta’ala use jahannam mein daakhil kar dega. [Tirmizi, Ibn-e-Maajah]

Hadees-36:- Jo ‘ilm Allah-Ta’ala ki raza haasil karne ke liye hai (ya’ni ‘ilm-e-deen) usko jo shakhs is liye haasil kare ke mata’-e-duniya (duniya ka saamaan) mil jaye, usko qayamat ke din jannat ki khushbu nahiñ milegi. [Ahmad, Abu-Dawood, Ibn-e-Maajah]

Hadees-37:- Waa’z nahiñ kehta, magar ameer ya maamoor ya mutakabbir. Ya’ni waa’z kehna ameer ka kaam hai ya woh kisi ko hukm karde ke woh kahe aur unke siwa jo koi kehta hai, woh talab-e-jaah (makaam-o-martaba haasil karne) va talab-e-duniya ke liye hai. [Abu-Dawood]

Hadees-38:- Jisko baghair ‘ilm fatwa diya gaya to uska gunaah is fatwa dene waale par hai aur jisne apne bhai ko mashwara diya aur yeh jaanta hai ke bhalaai uske ghair mein hai usne khayaanat ki. [Abu-Dawood]

Hadees-39:- Rasoolullah (ﷺ) ne aasmaan ki taraf nazar uthaayi phir yeh farmaya ke: “Yeh woh waqt hai ke logoñ se ‘ilm juda kar diya jayega, yahañ tak ke ‘ilm ki kisi baat par qaadir nahiñ honge.” [Tirmizi]

Hadees-40:- Allah-Ta'ala ‘ilm ko is tarah nahiñ qabz karega ke logoñ ke seenoñ se juda karle, balke ‘ilm ka qabz karna ‘Ulama ke qabz karne se hoga, jab ‘Aalim baaqi na rahenge jaahiloñ ko log sardaar bana lenge, woh baghair ‘ilm fatwa denge, khud bhi gumraah honge aur doosroñ ko bhi gumraah karenge. [Bukhari, Muslim]

Hadees-41:- Badtar se badtar bure ‘Ulama haiñ aur behtar se behtar acche ‘Ulama haiñ. [Daarmi]

Hadees-42:- ‘Ilm ki aafat nisyaan (bhoolna) hai aur na-ahl se ‘ilm ki baat kehna ‘ilm ko zaaye’ karna hai. [Daarmi]

Hadees-43:- Ibn-e-Seereen ne farmaya: yeh ‘ilm-e-deen hai, tumheĩñ dekhna chahiye ke kis se apna deen lete ho.

Mas'alah-01:- Apne bacche ko qur'aan va ‘ilm padhne par majboor kar sakta hai, yateem bacche ko us cheez par maar sakta hai jis par apne bacche ko maarta hai. [Raddul-Muhtaar] Kyuñ ke agar yateem bacche ko mutlaq-ul-‘inaan (bilkul azaad) chhod diya jaye to ‘ilm va adab se bilkul kora reh jayega aur ‘umooman bacche baghair tambeeh qaabu meĩñ nahiñ aate aur jab tak unheĩñ khauf na ho kehna nahiñ maante, magar maarne ka maqsad saheeh hona zaroor hai aise hi mauqe’ par farmaya gaya:

وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ط

[Surah-2, Aayat-220]

“Allah (عزوجل) ko ma'loom hai ke kaun mufsid hai aur kaun musleh.”

Isi tarah asaatisa bhi bacchoñ ko na padhne ya sharaarat karne par sazaayeĩñ de sakte haiñ, magar woh kulliyya unke pesh-e-nazar bhi hona chahiye ke apna baccha hota to use bhi itni hi saza dete, balke zaahir to yeh hai ke har shakhs ko apne bacche ki tarbiyat va ta'leem ka jitna khayaal hota hai doosre ka utna khayaal nahiñ hota to agar is kaam par apne bacche ko na maara ya kam maara aur doosre bacche ko ziyada maara to ma'loom hua

ke yeh maarna mahaz ghussa utaarne ke liye hai sudhaarna maqsood nahiñ, warna apne bacche ke sudhaarne ka ziyada khayaal hota.

Mas'alah-02:- 'Aalim agarche jawaan ho boodhe jaahil par fazeelat rakhta hai, lihaaza chalne aur baithne mein guftugu karne mein boodhe jaahil ko 'Aalim par taqaddum (sabqat) karna na chahiye ya'ni baat karne ka mauqa' ho to us se pehle kalaam yeh na shuru' kare, na 'Aalim se aage-aage chale, na mumtaaz jagah par baithe, 'Aalim ghair-e-qarshi qarshi ghair-e-'aalim par fazeelat rakhta hai. 'Aalim ka haq ghair-e-'aalim par waisa hi hai jaisa Ustaad ka haq shaagird par hai, 'Aalim agar kahiñ chala bhi jaye to uski jagah par ghair-e-'aalim ko baithna na chahiye. Shauhar ka haq 'aurat par is se bhi ziyada hai ke 'aurat ko shauhar ki har aisi cheez mein jo mubaah ho itaa'at (pairwi) karni padegi. [Aalamgiri]

Mas'alah-03:- Deen-e-haq ki himaayat ke liye munaazara karna jaaiz hai balke 'ibaadat hai aur agar is liye munaazara karta hai ke kisi muslim ko maghloob kar de ya is liye ke iska 'Aalim hona logoñ par zaahir ho jaye ya duniya haasil karna maqsood hai, maal milega ya logoñ mein maqbooliyat haasil hogi, yeh na-jaaiz hai. [Durr-e-Mukhtar]

Mas'alah-04:- Munaazara mein agar munaazir talab-e-haq ke liye munaazara karta hai ya uska yeh maqsood nahiñ, magar beja zid aur hat nahiñ karta insaaf-pasandi se kaam leta hai, jab to uske saath heela karna (ya'ni uske khilaaf tadbeer ya chaal-chalna) jaaiz nahiñ aur agar mahaz uska maqsood hi yeh hai ke apne muqaabil ko maghloob karde aur hara de jaisa ke is zamaane mein aksar bad-mazhab isi qism ka munaazara karte haiñ to uske makr aur daawoñ (fareb) se apne ko bachaana hi chahiye aise mauqe' par uske kaid (fareb/tadbeer) se bachne ki tarkeebein kar sakte haiñ. [Aalamgiri]

Mas'alah-05:- Mimbar par chadh kar waa'z-o-naseehat karna Ambiya (عليهم السلام) ki sunnat hai aur agar tazkeer-o-waa'z se maal-o-jaah (maal aur makaam) maqsood ho to yeh yahood-o-nasaarah ka tareeqa hai. [Durr-e-Mukhtar]

Mas'alah-06:- Waa'z kehne mein be-asl baatein bayaan kar dena, maslan Ahaadees mein apni taraf se kuch jumle mila dena ya unme kuch aisi kami kar dena jis se hadees ke maa'na bigad jayein, jaisa ke is zamaane ke aksar muqarrareen ki taqreeron mein aisi baatein ba-kasrat paayi jaati haiñ ke

majma' par asar daalne ke liye aisi harkatein kar daalte hain aisi waa'z-goyi mamnu' hai.

Isi tarah yeh bhi mamnu' hai ke doosron ko naseehat karta hai aur khud unhein baaton mein aalooda hai, usko sab se pehle apni zaat ko naseehat karni chahiye aur agar waa'iz ghalat baatein bayaan nahin karta aur na us qism ki kami-beshi karta hai balke alfaaz va taqreer mein lataafat aur shustagi (khoobi/taazgi) ka khayaal rakhta hai taake asar accha pade logon par riqqat taari ho aur qur'aan-o-hadees ke fawaa'id aur nikaat (baareeki) ko shar-o-bast (wazaahat aur tafseel) ke saath bayaan karta hai to yeh acchi cheez hai.

[Durr-e-Mukhtar]

Mas'alah-07:- Mu'allim ne bacchon se kaha ke tum log apne-apne gharon se chataayi ke liye paise laao. Paise ikatthe huye, kuch paison ki chataaiyan laya aur kuch khud rakh liye, jo apne kaam mein sarf (kharch) karega aisa kar sakta hai kyun ke bacchon ke baap waghaira is qism ke paise is gharz se dete hain ke bach rahega to woh miyaan-jee ka hoga, woh hargiz iske ummeed-waar nahin rehte ke jo kuch bachega wapas milega aur jaanboojh kar is se ziyada diya karte hain jitne ki zaroorat hai, is se ma'loom hota hai ke unka maqsood is raqam zaaid ki tamleek (maalik bana dena) hai.

[Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-08:- 'Aalim agar apna 'Aalim hona logon par zaahir kare to isme harj nahin magar yeh zaroor hai ke tafaakhur (fakhr) ke taur par yeh izhaar na ho ke tafaakhur haraam hai, balke mahaz tahdees-e-ne'mat-e-ilaahi ke liye yeh izhaar ho aur yeh maqsad ho ke jab logon ko aisa ma'loom hoga to istifaada karenge koi deen ki baat poochhega aur koi padhega. [Aalamgiri]

Mas'alah-09:- Talab-e-'ilm agar acchi niyyat se ho to har 'amal-e-khair se yeh behtar hai, kyun ke iska nafa' sab se ziyada hai magar yeh zaroor hai ke faraaiz ki anjaam-dahi mein khalal va nuqsan na ho. Acchi niyyat ka yeh matlab hai ke raza-e-ilaahi aur aakhirat ke liye 'ilm seekhe. Talab-e-duniya va talab-e-jaah (makaam-o-martaba haasil karna) na ho aur taalib ka agar maqsad yeh ho ke main apne se jahaalat ko door karun aur makhlooq ko nafa' pahunchaun ya padhne se maqsood 'ilm ka ihyaa hai, maslan logon ne padhna chhod diya hai main bhi na padhun to 'ilm mit jayega, yeh

niyyatein bhi acchi hain aur agar tasheeh-e-niyyat (saheeh niyyat) par qaadir na ho jab bhi na padhne se padhna accha hai. [Aalamgiri]

Mas'alah-10:- 'Aalim va Muta'allim (taalib-e-'ilm) ko 'ilm mein bukhil (kanjoosi) na karna chahiye, maslan is se aariyat ke taur par koi kitaab maange ya is se koi mas'alah samajhna chaahe, to inkaar na kare kitaab de de mas'alah samjha de. Hazrat 'Abdullah Bin Mubaarak (رضي الله عنه) farmate hain: jo shakhs 'ilm mein bukhil karega, teen baaton mein se kisi mein muhtala hoga ya woh mar jayega aur uska 'ilm jaata rahega ya baadshah ki taraf se kisi bala mein muhtala hoga ya 'ilm bhool jayega. [Aalamgiri]

Mas'alah-11:- 'Aalim va Muta'allim ko 'ilm ki tauqeer (ehtiraam) karna chahiye, yeh na ho ke zameen par kitaabein rakhe, pakhaana peshaab ke baa'd kitaabein chhuna chaahe to wuzu kar lena mustahab hai, wuzu na kare to haath hi dhole ab kitaabein chhuwe aur yeh bhi chahiye ke 'aish-pasandi mein na pade, khaane pehenne, rehne sehne mein ma'mooli haalat ikhtiyaar kare, 'auraton ki taraf ziyada tawajjoh na rakhe, magar yeh bhi na ho ke itni kami karde ke taqleel-e-ghiza (kam khaana) aur kam-khwaabi (kam sone) mein apni jismaani haalat kharaab karde aur apne ko kamzor karde ke khud apne nafs ka bhi haq hai aur bibi-bacchon ka bhi haq hai, sab ka haq poori karna chahiye.

'Aalim va Muta'allim ko yeh bhi chahiye ke logon se mel-jol kam rakhein aur fuzeel baaton mein na padein aur padhne padhaane ka silsila barabar jaari rakhein, deeni masail mein muzaakara (discussion) karte rahein, kutub-beeni (kitaabon ka mutaala) karte rahein, kisi se jhagda ho jaye to narmi aur insaaf se kaam lein, jaahil aur isme us waqt bhi farq hona chahiye.

[Aalamgiri]

Mas'alah-12:- Ustaad ka adab kare uske huqooq ki muhaafazat kare aur maal se uski khidmat kare aur Ustaad se koi ghalti ho jaye to usme pairwi na kare. Ustaad ka haq maa-baap aur doosre logon se ziyada jaane uske saath tawaazu' ('aajizi va inkisaari) se pesh aaye, jab Ustaad ke makaan par jaye to darwaaze par dastak na de balke uske bar-aamad hone (baahar aane) ka intizaar kare. [Aalamgiri]

Mas'alah-13:- Na-Ahloñ ko 'ilm na padhaaye aur jo iske ahl hoñ unki ta'leem se inkaar na kare ke na-ahloñ ko padhaana 'ilm ko zaaye' karna hai aur ahl ko na padhaana zulm va jaur hai. [Aalamgiri] Na-ahl se muraad woh log haiñ jinki nisbat ma'loom hai ke 'ilm ke huqooq ko mehfooz na rakh sakenge, padh kar chhod denge, jaahiloñ ke se af'aal karenge ya logoñ ko gumraah karenge ya 'Ulama ko badnaam karenge.

Mas'alah-14:- Mu'allim agar sawaab haasil karna chaahta hai to paanch baateiñ us par laazim haiñ.

[1].Ta'leem par ujrāt lena shart na kare, agar koi khud kuch de de to le le, warna kuch na kahe.

[2].Ba-wuzu' rahe.

[3].Khair-khwaahaana ta'leem de, tawajjoh ke saath padhaaye.

[4].Ladkoñ meiñ jhagda ho to 'adl-o-insaaf se kaam le, yeh na ho ke maal-daaroñ ke bacchoñ ki taraf ziyada tawajjoh kare aur ghareeboñ ke bacchoñ ki taraf kam.

[5].Bacchoñ ko ziyada na maare, maarne meiñ had se tajaawuz (had paar) karega to qayamat ke roz muhaasaba (hisaab) dena padega. [Aalamgiri]

Mas'alah-15:- Ek shakhs ne namaaz waghaira ke masaail is liye seekhe ke doosre logoñ ko sikhaaye bataayega aur doosre ne is liye seekhe ke unpar khud 'amal karega, pehla shakhs is doosre se afzal hai. [Durr-e-Mukhtar] Ya'ni jabke pehle ka yeh maqsad ho ke 'amal bhi karega aur ta'leem bhi dega ya yeh ke mahaz tahseel-e-'ilm ('ilm haasil karne) meiñ awwal ko doosre par fazeelat hai, kyuñ ke pehle ka maqsad doosroñ ko faaida pahunchana aur doosre ka maqsad sirf apne ko faaida pahunchana hai.

Mas'alah-16:- Ghadi-bhar 'ilm-e-deen ke masaail meiñ muzaakara (discussion) aur guftugu karna saari raat 'ibaadat karne se afzal hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-17:- Kuch Qur'aan-e-Majeed yaad kar chuka hai aur use fursat hai to afzal yeh hai ke 'ilm-e-fiqh seekhe, ke qur'aan-e-majeed hifz karna farz-e-kifaaya hai aur fiqh ki zaroori baatoñ ka jaanna farz-e-'ain hai. [Raddul-Muhtaar]

Chapter:- 45

Riya Va Sum'ah Ka Bayaan

- **Qur'aani-Aayaat..... 345**
- **Ahaadees..... 346**
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Riya Va Sum'ah Ka Bayaan:-

Riya ya'ni dikhaawe ke liye kaam karna aur Sum'ah ya'ni is liye kaam karna ke log suneñge aur accha janeñge yeh donoñ cheezeññ bahut buri haiñ inki wajah se 'ibaadat ka sawaab nahiñ milta balke gunaaah hota hai aur yeh shakhs mustahiq-e-'azaab hota hai,

Qur'aan-e-Majeed Meiñ Irshaad Hua:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ

[Surah-2, Aayat-264]

“Aye imaan walo! Apne Sadqaat ko ehsaan jata kar aur aziyyat dekar baatil na karo, us shakhs ki tarah jo dikhaawe ke liye maal kharch karta hai.”

Aur Irshaad Hua:-

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)

[Surah-18, Aayat-110]

“Jise apne Rab se milne ki ummeed ho, use chahiye ke nek kaam kare aur apne Rab ki 'ibaadat meiñ kisi ko shareek na kare.”

Iski tafseer meiñ mufasssireen ne yeh likha hai ke riya na kare ke woh ek qism ka shirk hai.

Aur Farmata Hai:-

فَوَيْلٌ لِلْمُصَلِّينَ (٣) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يُرْءَاوُونَ (٦) وَيَسْتَعُونَ الْمَاعُونَ (٧)

[Surah-107, Aayat-4-7]

“Wail hai un namaaziyoñ ke liye jo namaaz se ghaflat karte haiñ, jo riya karte haiñ aur baratne ki cheez maange nahiñ dete.”

Aur Farmata Hai:-

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ٥

[Surah-39, Aayat-2-3]

“**Allah** (عزوجل) ki ‘ibaadat is tarah kar ke deen ko uske liye khaalis kar, aagah ho jao ke deen khaalis **Allah** (عزوجل) ke liye hai.”

Aur Farmata Hai:-

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ
قَرِينًا فَسَاءَ قَرِينًا (۳۸)

[Surah-4, Aayat-38]

“Aur jo log apne maal logoñ ko dikhane ke liye kharch karte haiñ aur na **Allah** (عزوجل) par imaan laate haiñ aur na pichhle din par aur jiska saathi shaitaan hua to bura saathi hua.”

Ahaadees Iski Mazammat Meiñ Bahut Haiñ, Baaz Zikr Ki Jaati Haiñ:-

Hadees-01:- Ibn-e-Maajah ne Abu Sa'eed Khudri (رضي الله عنه) se riwaayat ki, kehte haiñ: ham log Maseeh-e-Dajjal ka zikr kar rahe the ke **Rasoolullah** (ﷺ) tashreef laye aur yeh farmaya ke: maiñ tumheñ aisi cheez ki khabar na duñ jiska Maseeh-e-Dajjal se bhi ziyada mere nazdeek tum par khauf hai?. Hamne kaha: haañ **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ). Irshaad farmaya: “Woh shirk-e-khafi hai, aadmi namaaz padhne khada hota hai aur is wajah se ziyada karta hai ke yeh dekhta hai ke doosra shakhs use namaaz padhte dekh raha hai.”

Hadees-02:- Imaam-Ahmad ne Mahmood Bin Labeed (رضي الله عنه) se riwaayat ki ke **Rasoolullah** (ﷺ) ne farmaya: “Jis cheez ka tum par ziyada khauf hai, woh shirk-e-asghar hai.” Logoñ ne ‘arz ki: shirk-e-asghar kya cheez hai?. Irshaad farmaya ke: “Riya hai.”

Baihaqi ne is hadees meiñ itna ziyada kiya ke jis din bandoñ ke aa'maal ka badla diya jayega, riya karne waloñ se **Allah-Ta'ala** yeh farmayega: “Unke paas jao jinke dikhaawe ke liye kaam karte the, ja kar dekho ke wahañ tumheñ koi badla aur khair milta hai.”

Hadees-03:- Imaam-Ahmad va Tirmizi va Ibn-e-Maajah ne Abu Sa'eed Ibn-e-Abi Fudaalah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jab **Allah-Ta'ala** tamaam awwaleen va aakhireen ko us din meiñ jama'

farmayega jisme shak nahiñ, to ek munaadi nida karega, jisne koi kaam **Allah** (عزوجل) ke liye kiya aur usme kisi ko shareek kar liya woh apne 'amal ka sawaab usi shareek se talab kare kyuñ ke **Allah-Ta'ala** shirk se bilkul be-niyaaz hai.”

Hadees-04:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya **Allah-Ta'ala** ne farmaya: “Maiñ tamaam shuraka mein shirkat se be-niyaaz huñ, jisne koi 'amal kiya aur usme mere saath doosre ko shareek kiya, maiñ usko shirk ke saath chhod dunga.” Ya'ni uska kuch sawaab na dunga aur ek riwaayat mein hai ke farmata hai: “Maiñ us se bari huñ, woh usi ke liye hai jiske liye 'amal kiya.”

Hadees-05:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “**Allah-Ta'ala** tumhaari sooraton aur tumhare amwaal ki taraf nazar nahiñ farmata, woh tumhare dil aur tumhare aa'maal ki taraf nazar karta hai.”

Hadees-06:- Saheeh Bukhari va Muslim mein Jundub ya'ni Abu-Zar (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo sunaane ke liye kaam karega, **Allah** (عزوجل) usko sunaayega ya'ni uski saza dega aur jo riya karega **Allah-Ta'ala** use riya ki saza dega.”

Hadees-07:- Tabraani va Haakim ne Ibn-e-'Umar رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Riya ka adna martaba bhi shirk hai aur tamaam bandoñ mein Khuda ke nazdeek woh ziyada mehboob haiñ, jo parhezgaar haiñ jo chhupe huye haiñ agar woh ghaaib hoñ to unhein koi talaash na kare aur gawaahi deñ to pehchaane na jayein, woh log hidaayat ke imaam aur 'ilm ke charaagh haiñ.”

Hadees-08:- Ibn-e-Maajah ne riwaayat ki, ke ek roz Hazrat 'Umar (رضي الله عنه) Masjid-e-Nabwi mein tashreef le gaye, Mu'aaz (رضي الله عنه) ko Qabr-e-Nabi-e-Kareem (ﷺ) ke paas rota hua paaya. Hazrat 'Umar (رضي الله عنه) ne farmaya: kyuñ rote ho?. Hazrat Mu'aaz (رضي الله عنه) ne kaha: ek baat maine **Rasoolullah** (ﷺ) se suni thi, woh mujhe rulaati hai. Maine **Huzoor** (ﷺ) ko yeh farmate suna ke: thoda sa riya bhi shirk hai aur jo shakhs **Allah** (عزوجل) ke Wali se

dushmani kare, woh **Allah** (عزوجل) se ladaayi karta hai. **Allah-Ta'ala** nekoñ, parhez-gaaronñ, chhupe huwoñ ko dost rakhta hai woh ke ghaaib hoñ to dhoondeiñ na jayeiñ, haazir hoñ to bulaaye na jayeiñ aur unko nazdeek na kiya jaye, unke dil hidaayat ke charaagh haiñ, har ghubaar-aalood taareek se nikal jaate haiñ. Ya'ni mushkilaat aur balaaon se alag hote haiñ.

Hadees-09:- Imaam-Bukhari ne Abu Tameema se riwaayat ki, kehte haiñ ke Safwaan aur unke saathiyon ke paas maiñ haazir tha, Jundub (رضي الله عنه) unko naseehat kar rahe the. Unhoñ ne kaha: tumne **Rasoolullah** (ﷺ) se kuch suna ho to bayaan karo. Jundub (رضي الله عنه) ne kaha: maine **Rasoolullah** (ﷺ) ko yeh farmate suna: jo sunaane ke liye 'amal karega, **Allah-Ta'ala** qayamat ke din use sunaayega ya'ni saza dega aur jo mashaqqat daalega, **Allah-Ta'ala** qayamat ke din us par mashaqqat daalega. Unhoñ ne kaha: hameiñ wasiyyat kijiye. Farmaya: "Sab se pehle insaanoñ ka pet sadega, lihaaza jis se ho sake ke paakeeza maal ke siwa kuch na khaaye, woh yahi kare aur jis se ho sake ke uske aur jannat ke darmiyaan chullu-bhar khoon haail na ho woh yeh kare ya'ni kisi ko na-haq qatl na kare."

Hadees-10:- Imaam-Ahmad ne Shaddaad Bin Aus (رضي الله عنه) se riwaayat ki, kehte haiñ maine **Rasoolullah** (ﷺ) ko yeh farmate suna ke: "Jisne riya ke saath namaaz padhi, usne shirk kiya aur jisne riya ke saath rozah rakha, usne shirk kiya aur jisne riya ke saath sadqah diya, usne shirk kiya."

Hadees-11:- Imaam-Ahmad ne Shaddaad Bin Aus (رضي الله عنه) se riwaayat ki, ke yeh roye, kisi ne poocha kyuñ rote haiñ?. Kaha ke: ek baat maine **Rasoolullah** (ﷺ) se suni thi woh yaad aagayi usne mujhe rula diya. **Huzoor** (ﷺ) ko maine yeh farmate suna ke: "Maiñ apni ummat par shirk aur shahwat-e-khufiya ka andesha karta huñ. Maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) kya aap ki ummat aap ke baa'd shirk karegi?. Farmaya: haañ magar woh log aaftaab va maahtaab (chaand) aur patthar aur butt ko nahiñ poojenge, balke apne aa'maal meiñ riya karenge aur shahwat-e-khufiya yeh ke subah ko rozah rakhega phir kisi khwaahish se rozah tod dega."

Hadees-12:- Imaam-Ahmad va Muslim va Nasaa'i ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Sab se pehle qayamat ke din

ek shakhs ka faisla hoga jo shaheed hua hai woh haazir kiya jayega, **Allah-Ta'ala** apni ne'matein daryaaft karega woh ne'maton ko pehchanega ya'ni iqraar karega. Irshaad farmayega ke: in ne'maton ke muqaabil mein tune kya 'amal kiya hai?. Woh kahega: maine teri raah mein jihaad kiya yahan tak ke shaheed hua. **Allah-Ta'ala** farmayega: tu jhoota hai, tune is liye qitaal (jang) kiya tha ke log tujhe bahadur kahein so keh liya gaya, hukm hoga isko muh ke bal ghaseet kar jahannam mein daal diya jayega.

Aur ek woh shakhs jisne 'ilm padha aur padhaaya aur qur'aan padha, woh haazir kiya jayega us se ne'maton ko daryaaft karega, woh ne'maton ko pehchanega. Farmayega: in ne'maton ke muqaabil mein tune kya 'amal kiya hai?. Kahega: maine tere liye 'ilm seekha aur sikhaaya aur qur'aan padha. Farmayega: tu jhoota hai, tune 'ilm is liye padha ke tujhe 'Aalim kaha jaye aur qur'aan is liye padha ke tujhe Qaari kaha jaye so tujhe keh liya gaya, hukm hoga muh ke bal ghaseet kar jahannam mein daal diya jayega.

Phir ek teesra shakhs laya jayega, jisko Khuda ne wus'at di hai aur har qism ka maal diya hai, us se apni ne'matein daryaaft farmayega, woh ne'maton ko pehchanega. Farmayega: tune inke muqaabil kya kiya?. 'Arz karega: maine koi raasta aisa nahi chhoda jisme kharch karna tujhe mehboob hai, magar maine usme tere liye kharch kiya. Farmayega: tu jhoota hai, tune is liye kharch kiya ke sakhi kaha jaye so keh liya gaya, uske muta'alliq bhi hukm hoga muh ke bal ghaseet kar jahannam mein daal diya jayega."

Hadees-13:- Bukhari ne Taareekh mein aur Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "**Allah** (عزوجل) ki panaah mango "Jub-bul-Huzn" se yeh jahannam mein ek waadi hai ke jahannam bhi har roz 400 martaba is se panaah maangta hai, isme Qaari daakhil honge jo apne aa'maal mein riya karte hain aur Khuda ke bahut ziyada mabghooz woh Qaari hain, jo umara (maal-daar/leaders) ki mulaaqaat ko jaate hain."

Hadees-14:- Tabraani Ausat mein Abu-Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs aakhirat ke 'amal se aaraasta ho aur woh na aakhirat ka iraada karta hai, na aakhirat ka taalib hai, us par aasmaan va zameen mein la'nat hai."

Hadees-15:- Hakeem ne Ibn-e-'Abbaas رضى الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Meri ummat mein shirk choonti ki chaal se bhi ziyada makhfi hai, jo chikne patthar par chalti hai."

Hadees-16:- Imaam-Ahmad va Tabraani ne Abu Moosa (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Aye logo! Shirk se bacho kyun ke woh choonti ki chaal se bhi ziyada posheeda hai. Logoñ ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) Kis tarah shirk se bachein?. Irshaad farmaya ke: yeh du'a padho:

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ اَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهٗ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهٗ۔

Ilaahi! Ham teri panaah maangte hain us se ke jaan kar ham tere saath kisi cheez ko shareek karein aur ham us se istighfaar karte hain jisko nahiñ jaante."

Hadees-17:- Tabraani ne 'Adi Bin Haatim (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: kuch logoñ ko jannat ka hukm hoga, jab jannat ke qareeb pahunch jayenge aur uski khushbu soonghenge aur mahal aur jo kuch jannat mein **Allah-Ta'ala** ne jannatiyon ke liye saamaan tayyaar kar rakha hai, dekhenge. Pukaara jayega ke unhein wapas karo jannat mein unke liye koi hissa nahiñ. Yeh log hasrat ke saath wapas honge ke aisi hasrat kisi ko nahiñ hui aur yeh log kahenge ke Aye Rab! agar tune hamein pehle hi jahannam mein daakhil kar diya hota, hamein tune sawaab aur jo kuch apne Auliya ke liye jannat mein muhayya kiya hai na dikhaaya hota to yeh ham par aasaan hota.

Irshaad farmayega: "Hamaara maqsad hi yeh tha Aye Bad-bakhton! Jab tum tanha hote the to bade-bade gunaahon se mera muqaabala karte the aur jab logoñ se milte the to khushu' ('aajizi) ke saath milte jo kuch dil mein meri ta'zeem karte uske khilaaf logoñ par zaahir karte logoñ se tum dare aur mujh se na dare, logoñ ki ta'zeem ki aur meri ta'zeem nahiñ ki, logoñ ke liye gunaah chhode mere liye nahiñ chhode, lihaaza tumko aaj 'azaab chakhaunga aur sawaab se mahroom karunga."

Hadees-18:- Tirmizi ne Anas (رضي الله عنه) se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) ne farmaya: “Jiski niyyat talab-e-aakhirat hai **Allah-Ta’ala** uske dil mein ghina paida kar dega (ya’ni be-niyaaz/be-parwah kar dega) aur uski haajatein jama’ kar dega aur duniya zaleel ho kar uske paas aayegi aur talab-e-duniya jiski niyyat ho **Allah-Ta’ala** faqr (ghurbat) va mohtaaji uski aankhon ke saamne kar dega aur uske kaamon ko mutafarriq kar dega aur milega wahi jo uske liye likha ja chuka hai.”

Hadees-19:- Saheeh Muslim mein Abu-Zar (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) se poocha gaya ke yeh farmaaiye ke aadmi accha kaam karta hai aur log uski ta’reef karte hain (yeh riya hai ya nahi)? Farmaya: “Yeh momin ke liye jald ya’ni duniya mein bashaarat hai.”

Hadees-20:- Tirmizi ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, kehte hain: maine ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) main apne makaan ke andar namaaz ki jagah mein tha, ek shakhs aagaya aur yeh baat mujhe pasand aayi ke usne mujhe is haal mein dekha (yeh riya to na huwa). Irshaad farmaya: “Abu-Hurairah! Tumhare liye do? sawaab hain, posheeda ‘ibaadat karne ka aur ‘alaaniya ka bhi.”

Yeh is soorat mein hai ke ‘ibaadat is liye nahi ki ke logo par zaahir ho aur log ‘aabid samjhein, ‘ibaadat khaalisan **Allah** (عزوجل) ke liye hai, ‘ibaadat ke baa’d agar logo par zaahir ho gayi aur tab’an (qudrati taur par) yeh baat acchi ma’loom hoti hai ke doosre ne acchi haalat par paaya, us tab’ee masarrat (qudrati khushi) se riya nahi.

Hadees-21:- Baihaqi ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Aadmi ki buraai ke liye yeh kaafi hai ke deen va duniya mein iski taraf ungliyon se ishaara kiya jaye, magar jisko **Allah-Ta’ala** bachaaye.” Ya’ni jise log accha samajhte hain, usko riya va ‘ujb (ghuroor) se bachna bahut mushkil hota hai, magar Khuda ki khaas mehrbaani jis par ho wahi bachta hai.

Mas'alah-01:- Rozadaar se poocha, kya tumhara Rozah hai? use keh dena chahiye ke haañ hai, ke Roze mein riya ko dakhla nahin, yeh na kahe ke dekhta hun kya hota hai, ya'ni aise alfaaz na kahe jinse ma'loom hota ho ke yeh apne Roze ko chhupaata hai ke yeh be-waqoofi ki baat hai ke chhupaata hai magar is tarah jis se izhaar ho jaata hai yeh munaafiqeen ka tareeqa hai ke logon ke saamne woh bataana chaahta hai ke apne 'amal ko chhupaata hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- 'Ibaadat koi bhi ho usme ikhlaas nihaayat zaroori cheez hai ya'ni mahaz raza-e-ilaahi ke liye 'amal karna zaroor hai. Dikhaawe ke taur par 'amal karna bil-ijma' haraam hai, balke hadees mein riya ko shirk-e-asghar farmaya ikhlaas hi woh cheez hai ke us par sawaab murattab hota hai (ya'ni milta hai), ho sakta hai ke 'amal saheeha na ho magar jab ikhlaas ke saath kiya gaya ho to us par sawaab murattab ho. Maslan la-'ilmi mein kisi ne najis paani se wuzu' kiya aur namaaz padhli agarche yeh namaaz saheeh na hui ke sehat ki shart tahaarat (paaki) thi woh nahin paayi gayi usne sidq-e-niyyat (saaf-dili) aur ikhlaas ke saath padhi hai to sawaab ka tarattub hai ya'ni us namaaz par sawaab payega, magar jabke baa'd mein ma'loom ho gaya ke na-paak paani se wuzu' kiya tha to woh mutaalba jo uske zimme hai saaqit (khatm) na hoga woh ba-dastoor qaaim rahega usko ada karna hoga.

Aur kabhi sharaa'it-e-sehat paaye jayenge magar sawaab na milega maslan namaaz padhi tamaam arkaan ada kiye aur sharaa'it bhi paaye gaye, magar riya ke saath padhi to agarche is namaaz ki sehat ka hukm diya jaye magar chunke ikhlaas nahin hai sawaab nahin.

Riya ki 2 sooratein hain, kabhi to asl 'ibaadat hi riya ke saath karta hai ke maslan logon ke saamne namaaz padhta hai aur koi dekhne wala na hota to padhta hi nahin yeh riya-e-kaamil hai ke aisi 'ibaadat ka bilkul sawaab nahin. Doosri soorat yeh hai ke asl 'ibaadat mein riya nahin, koi hota ya na hota bahar-haal namaaz padhta, magar wasf (quality) mein riya hai ke koi dekhne wala na hota jab bhi padhta magar is khoobi ke saath na padhta. Yeh doosri qism pehli se kam darje ki hai isme asl namaaz ka sawaab hai aur khoobi

ke saath ada karne ka jo sawaab hai woh yahañ nahiñ ke yeh riya se hai ikhlaas se nahiñ. [Raddul-Muhtaar]

Mas'alah-03:- Kisi 'ibaadat ko ikhlaas ke saath shuru' kiya magar asna-e-'amal ('alam ke dauraan) mein riya ki mudaakhalat ho gayi to yeh nahiñ kaha jayega ke riya se 'ibaadat ki balke yeh 'ibaadat ikhlaas se hui, haañ iske baa'd jo kuch 'ibaadat mein husn va khoobi paida ho gayi woh riya se hogi aur yeh riya ki qism-e-dom mein shumaar hogi. [Raddul-Muhtaar]

Mas'alah-04:- Rozah ke muta'alliq baaz 'Ulama ka yeh qaul hai ke isme riya nahiñ hota iska ghaaliban yeh matlab hoga ke Rozah chand cheezon se baaz rehne ka naam hai isme koi kaam nahiñ karna hota jiski nisbat kaha jaye ke riya se kiya, warna yeh ho sakta hai ke logon ko jataane ke liye yeh kehta phirta hai ke main Roze se hun ya logon ke saamne muh banaaye rehta hai taake log samjhein ke iska bhi Rozah hai is taur par Rozah mein bhi riya ki mudaakhalat ho sakti hai. [Raddul-Muhtaar]

Mas'alah-05:- Riya ki tarah ujrati le kar Qur'aan-e-Majeed ki tilawat bhi hai ke kisi mayyit ke liye ba-garz-e-isaal-e-sawaab kuch le kar tilawat karta hai ke yahañ ikhlaas kahañ balke tilawat se maqsood woh paise hain ke woh nahiñ milte to padhta bhi nahiñ, is padhne mein koi sawaab nahiñ phir mayyit ke liye isaal-e-sawaab ka naam lena ghalat hai ke jab sawaab hi na mila to pahunchayega kya. Is soorat mein na padhne wale ko sawaab, na mayyit ko balke ujrati dene wala aur lene wala donoñ gunaah-gaar. [Raddul-Muhtaar] Haañ agar ikhlaas ke saath kisi ne tilawat ki to us par sawaab bhi hai aur uska isaal bhi ho sakta hai aur mayyit ko is se nafa' bhi pahunchega.

Baaz martaba padhne walon ko paise nahiñ diye jaate magar Khatm ke baa'd mithaai taqseem hoti hai. Agar is mithaai ki khaatir tilawat ki hai to yeh bhi ek qism ki ujrati hi hai, ke jab ek cheez mashhoor ho jaati hai to use bhi mashroot (shart) hi ka hukm diya jaata hai, iska bhi wahi hukm hai jo mazkoor (zikr) ho chuka, haañ jo shakhs yeh samajhta hai ke mithaai nahiñ milti jab bhi main padhta woh is hukm se mustasna (baahar) hai aur is baat ka khud woh apne hi dil se faisla kar sakta hai ke mera padhna mithaai ke liye hai ya Allah (عزوجل) ke liye.

Panj-Aayat (surah-faatiha aur chaaron qul, jo faatiha mein padhte hain) padhne wala apna dohra hissa leta hai ya'ni ek hissa khaas panj-aayat padhne ka hota hai aur na mile to jhagadta hai goya yeh zaa'id hissa panj-aayat ka mu'aawaza hai, is se bhi yahi nikalta hai ke jis tarah 'ajeer ko ujrati na mile to jhagad (jhagda) kar leta hai, isi tarah yeh bhi leta hai, lihaaza ba-zaahir ikhlaas nazar nahi aata, wallaahu aa'lamu bissawaab.

Milaad-khwaan (milaad padhne wale) aur waa'iz (waa'z karne wale) bhi 2 hisse lete hain jabke waa'z mein mithaai taqseem hoti hai jis se zaahir yahi hota hai ke ek hissa apne padhne aur taqreer karne ka lete hain, agar wahi hissa yeh bhi lete jo 'aam taur par taqseem hota hai to bahut khoob hota ke zara si mithaai ke badle 'ajr-e-'azeem ke zaaye' hone ka shub-ha (shak) na hota.

Baaz jagah khusoosiyat ke saath unki da'watein bhi hoti hain ke unko isi haisiyat se khaana khilaaya jaata hai ke yeh padhenge bayaan karenge yeh makhsos da'wat bhi usi ujrati hi ki had mein aati hai, hain agar aur logon ki da'wat bhi ho to yeh nahi kaha jayega ke waa'z va taqreer ka mu'aawaza hai.

Isi qism ki bahut si sooratein hain jinki tafseel ki chandain zaroorat nahi, yeh mukhtasar bayaan deen-daar muttaba'-e-shari'at ke liye kaafi va waafi hai woh khud apne dil mein insaaf kar sakta hai ke kahaain 'amal-e-khair ki ujrati hai aur kahaain nahi.

Mas'alah-06:- Jo shakhs hajj ko gaya aur saath mein amwaal-e-tijaarat bhi le gaya, agar tijaarat ka khayaal ghaalib hai ya'ni tijaarat karna maqsood hai aur wahan pahunch jaunga hajj bhi kar loonga ya dono pehlu baraabar hain ya'ni safar hi dono maqsad se kiya, to in dono sooraton mein sawaab nahi ya'ni jaane ka sawaab nahi aur agar maqsood hajj karna hai aur yeh ke mauqa' mil jayega to maal bhi bech loonga to hajj ka sawaab hai. Isi tarah agar jumu'ah padhne gaya aur baazaar mein doosre kaam karne ka bhi khayaal hai, agar asli maqsood jumu'ah hi ko jaana hai to us jaane ka sawaab hai aur agar kaam ka khayaal ghaalib hai ya dono baraabar, to jaane ka sawaab nahi. [Raddul-Muhtar]

Mas'alah-07:- Faraaiz mein riya ko dakhla nahin. [Durr-e-Mukhtar] Iska yeh matlab nahin ke faraaiz mein riya paaya hi nahin jaata is liye ke jis tarah nawaafil ko riya ke saath ada kar sakta hai, ho sakta hai ke faraaiz ko bhi riya ke taur par ada kare, balke matlab yeh hai ke farz agar riya ke taur par ada kiya jab bhi uske zimme se saaqit ho jayega, agarche ikhlaas na hone ki wajah se sawaab na mile.

Aur yeh matlab bhi ho sakta hai ke agar kisi ko farz ada karne mein riya ki mudaakhlat ka andesha ho to us mudaakhlat ko e'tibaar karke farz ko tark na kare (ya'ni faraaiz ko na-chhode) balke farz ada kare aur riya ko door karne ki aur ikhlaas haasil hone ki koshish kare.

Chapter:- 46

Ziyaarat-e-Quboor Ka Bayaan

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Ziyaarat-e-Quboor Ka Bayaan:-

(Note:- Ziyaarat ke muta'alliq masaa'il hissa-4 mein zikr kiye gaye hain).

Hadees-01:- Saheeh Muslim mein Buraidah (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Maine tumko ziyaarat-e-quboor se mana' kiya tha ab tum qabron ki ziyaarat karo aur maine tumko qurbaani ka gosht teen din se ziyada khaane ki mumaana'at ki thi ab jab tak tumhaari samajh mein aaye rakh sakte ho."

Hadees-02:- Ibn-e-Maajah ne 'Abdullah Bin Mas'ood (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Maine tumko ziyaarat-e-quboor se mana' kiya tha ab tum qabron ki ziyaarat karo, ke woh duniya mein be-raghabti ka sabab hai aur aakhirat yaad dilati hai."

Hadees-03:- Saheeh Muslim mein Buraidah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) logon ko ta'leem dete the ke jab qabron ke paas jayein yeh kahein:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ
الْعَافِيَةَ۔

Tarjamah:- "Aye qabristaan wale mominon aur musulmanon! Tum par salaamti ho aur Insha'Allah (عزوجل) ham tumse aamilenge, ham (عزوجل) se apne liye aur tumhare liye 'aafiyat ka suwaal karte hain."

Hadees-04:- Tirmizi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Nabi-e-Kareem** (ﷺ) madinah mein quboor ke paas guzre to udhar ko muh kar liya aur yeh farmaya:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ ۔

Tarjamah:- "Aye qabristaan walo! Tum par salaamti ho, Allah (عزوجل) hamaari aur tumhaari maghfirat farmaye, tum hamse pehle chale gaye aur ham tumhaare peeche aane waale hain."

Hadees-05:- Saheeh Muslim mein Hazrat-e-'Aaisha رضي الله تعالى عنها se marvi, kehti hain ke: jab meri baari ki raat hoti **Huzoor** (ﷺ) aakhir shab mein Baqee' ko jaate aur yeh farmate:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَآتَاكُمْ مَا تُوْعَدُونَ عَدَاً مُّوَجَّلُونَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ
 اللَّهُمَّ اغْفِرْ لِهْلِ بَقِيْعِ الْغَرْقَدِ-

Hadees-06:- Baihaqi ne Shua'bul Imaan mein Muhammad Bin Nu'maan se mursalan riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo apne waalidain ki donoñ ya ek ki har jumu'ah mein ziyaarat karega, uski maghfirat ho jayegi aur nekokaar likha jayega."

Hadees-07:- Khateeb ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab koi shakhs aise ki qabr par guzre jise duniya mein pehchaanta tha aur us par salaam kare to woh murda use pehchaanta hai aur uske salaam ka jawaab deta hai."

Hadees-08:- Imaam-Ahmad ne Hazrat-e-'Aaisha رضي الله تعالى عنها se riwaayat ki, kehti haiñ: main apne ghar mein jisme **Rasoolullah** (ﷺ) tashreef farma haiñ (ya'ni Rozah-e-Athar mein) daakhil hoti to apne kapde utaar deti (ya'ni zaaid kapde jo ghairoñ ke saamne hone mein satr-poshi ke liye zaroori haiñ) aur apne dil mein yeh kehti ke yahañ to sirf mere shauhar aur mere waalid haiñ, phir jab Hazrat-e-'Umar (رضي الله عنه) wahañ madfoon huye to Hazrat-e-'Umar (رضي الله عنه) ki haya ki wajah se Khuda ki Qasam! Main wahañ nahiñ gayi magar acchi tarah apne upar kapdoñ ko lapet kar.

Mas'alah-01:- Ziyaarat-e-quboor jaaiz va masnoon hai. Huzoor-e-Aqdas (ﷺ) Shohada-e-Uhud ki ziyaarat ko tashreef le jaate aur unke liye du'a karte.

Aur yeh farmaya bhi hai ke: "Tum log qabroñ ki ziyaarat karo."

Mas'alah-02:- Jiski qabr ki ziyaarat ko gaya hai uski zindagi mein agar uske paas mulaaqaat ko aata to jitna nazdeek ya door hota ab bhi qabr ki ziyaarat mein isi ka lihaaz rakhe. [Aalamgiri]

Mas'alah-03:- Qabr ki ziyaarat ko jaana chaahe to mustahab yeh hai ke pehle apne makaan mein 2-raka'at namaaz-e-nafl padhe, har raka'at mein baa'd-e-faatiha Aayatul-Kursi ek baar aur قل هو الله teen baar padhe aur is namaaz ka sawaab mayyit ko pahunchaye, Allah-Ta'ala mayyit ki qabr mein noor paida karega aur us shakhs ko bahut bada sawaab 'ata farmayega, ab

qabristaan ko jaye raaste mein laa-ya'ni (fuzool) baaton mein mashgool na ho jab qabristaan pahunchke jootiyaañ utaar de aur qabr ke saamne is tarah khada ho ke qibla ko peeth ho aur mayyit ke chehre ki taraf muh aur uske baa'd yeh kahe:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُورِ يَغْفِرُ اللهُ لَنَا وَلكُمْ اَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْاٰخِرِ -

Aur Surah-Fatiha va Aayatul-Kursi va Surah إِذَا زُلْزِلَتْ (Iza-Zulzilāt) va اَلْهٰكُمُ النَّكَارُ (Al Haaku Mutta Kaasur) padhe, Surah-e-Mulk aur doosri Suratein bhi padh sakta hai. [Aalamgiri]

Mas'alah-04:- Chaar din ziyaarat ke liye behtar haiñ, do-shamba (peer), panj-shamba (jume'raat), jumu'ah, hafta, jumu'ah ke din baa'd namaaz-e-jumu'ah afzal hai aur hafte ke din tulu'-e-aaftaab tak aur panj-shamba ko din ke awwal waqt mein aur baaz 'Ulama ne farmaya ke pichhle waqt mein afzal hai, mutabarrak raaton mein ziyaarat-e-quboor afzal hai, maslan shab-e-baraa'at, shab-e-qadr, isi tarah 'edin ke din aur 'ashra zil-hijjah mein bhi behtar hai. [Aalamgiri]

Mas'alah-05:- Qabristaan ke darakht ka hukm yeh hai ke agar woh darakht qabristaan se pehle ka hai ya'ni zameen ko jab qabristaan banaya gaya us waqt woh darakht wahañ maujood tha, to jiski zameen hai usi ka darakht hai woh jo chaahe kare aur agar woh zameen banjar thi kisi ki milk na thi to darakht aur zameen ka woh hissa jisme darakht hai isi pehli haalat par hai ke kisi ki milk nahiñ aur agar qabristaan hone ke baa'd ka darakht hai aur ma'loom hai ke fulaañ shakhs ne lagaaya hai to jisne lagaaya hai uska hai magar use yeh chahiye ke sadqah karde aur ma'loom na ho ke kisne lagaaya hai balke woh khud hi wahañ jam gaya hai to qaazi ko uske muta'alliq ikhtiyaar hai agar qaazi ki yeh raay (opinion) ho ke darakht katwa kar qabristaan par kharch karde to kar sakta hai. [Aalamgiri]

Mas'alah-06:- Buzurgaan-deen Auliya va Saaliheen ke Mazaaraat-e-Tayyiba par ghilaaf daalna jaaiz hai, jabke yeh maqsood ho ke saahib-e-mazaar ki wuq'at (martaba/qadr) nazr-e-'awaam mein paida ho, unka adab karein unke barkaat haasil karein. [Raddul-Muhtaar]

Chapter:- 47

Isaal-e-Sawaab

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Isaal-e-Sawaab:-

Mas'alah-01:- Isaal-e-sawaab ya'ni Qur'aan-e-Majeed ya durood-shareef ya kalima-e-tayyiba ya kisi nek 'amal ka sawaab doosre ko pahunchana jaaiz hai. 'Ibaadat-e-Maaliya ya Badaniyya Farz va Nafl sab ka sawaab doosron ko pahunchaya ja sakta hai, zindon ke isaal-e-sawaab se murdon ko faaida pahunchta hai. Kutub-e-Fiqh va 'Aqaaid mein iski tasreeh mazkoor hai, Hidaaya aur Sharah 'Aqaaid-e-Nasfi mein iska bayaan maujood hai isko Bid'at kehna hat-dharmi hai. Hadees se bhi iska jaaiz hona saabit hai.

Hazrat Saa'd (رضي الله عنه) ki waalida ka jab intiqaal hua, unhon ne **Huzoor-e-Aqdas** (ﷺ) ki khidmat mein 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Saa'd ki maa ka intiqaal ho gaya, kaunsa sadqah afzal hai?. Irshaad farmaya: Paani. Unhon ne kuwaan khoda aur yeh kaha ke: yeh Saa'd ki maa ke liye hai. Ma'loom hua ke zindon ke aa'maal se mardon ko sawaab milta aur faaida pahunchta hai.

Ab rahiin takhsisaat maslan teesre din ya 40'way din yeh takhsisaat na shara'ee takhsisaat haiin na inko shara'ee samjha jaata hai, yeh koi bhi nahiin jaanta ke isi din mein sawaab pahunchega agar kisi doosre din kiya jayega to nahiin pahunchega. Yeh mahaz riwaaj aur 'urf baat hai jo apni sahulat ke liye logon ne kar rakkhi hai balke intiqaal ke baa'd hi se qur'aan-e-majeed ki tilawat aur khair-khairaat ka silsila jaari hota hai, aksar logon ke yahan usi din se bahut dinon tak yeh silsila jaari rehta hai iske hote huye kyun kar kaha ja sakta hai ke makhsoos din ke siwa doosre dinon mein log na-jaaiz jaante haiin, yeh mahaz iftiraa (tohmat) hai jo musalmanon ke sar baandha jaata hai aur zindon murdon ko sawaab se mahroom karne ki bekaar koshish hai, pas jabke ham asl-e-kulli bayaan kar chuke to juziyaat ke ahkaam khud isi kulliyya se ma'loom ho gaye.

Som ya'ni Teeja jo marne se teesre din kiya jaata hai ke qur'aan-e-majeed padhwa kar ya kalima-e-tayyiba padhwa kar isaal-e-sawaab karte haiin aur bacchon aur ahl-e-haajat ko chane, bataase ya mithaaiyaan taqseem karte haiin aur khaana pakwa kar fuqara va masaakeen ko khilaate haiin ya unke gharon

par bhejte haiñ jaaiz va behtar hai, phir har panj-shamba (jume'raat) ko hasb-e-haisiyat khaana paka kar ghuraba ko dete ya khilaate haiñ, phir 40`way din khaana khilaate haiñ, phir 6 mahine par isaal karte haiñ, uske baa'd barsi hoti hai. Yeh sab isi isaal-e-sawaab ki furu' (shaakheñ) haiñ isi mein daakhil haiñ magar yeh zaroor hai ke yeh sab kaam acchi niyyat se kiye jayeñ numaaishi na hoñ, numood (dikhaawa) maqsood na ho, warna na sawaab hai na isaal-e-sawaab.

Baaz log is mauqe' par azeez va qareeb aur rishte-daaron ki da'wat karte haiñ, yeh mauqa' da'wat ka nahiñ balke mohtaajon faqeeron ko khilaane ka hai jis se mayyit ko sawaab pahunchte. Isi tarah Shab-e-Baraa'at mein halwa pakta hai aur is par Fatiha dilaayi jaati hai, halwa pakaana bhi jaaiz hai aur us par Fatiha bhi isi isaal-e-sawaab mein daakhil.

Maah-e-Rajab mein baaz jagah Surah-Mulk 40 martaba padh kar rotiyoñ ya chhohaaron par dam karte haiñ aur unko taqseem karte haiñ aur sawaab murdon ko pahunchate haiñ yeh bhi jaaiz hai. Isi Maah-e-Rajab mein Hazrat Jalaal Bukhari (عليه الرحمه) ke koonde hote haiñ ke chawal ya kheer pakwa kar koondoñ mein bharte haiñ aur Fatiha dila kar logoñ ko khilaate haiñ yeh bhi jaaiz hai, haañ ek baat mazmoom (buri) hai woh yeh ke jahañ koonde bhare jaate haiñ wahiñ khilaate haiñ wahañ se hatne nahiñ dete, yeh ek laghw (bekaar) harkat hai magar yeh jaahilon ka tareeq-e-'amal hai, padhe-likhe logoñ mein yeh paabandi nahiñ.

Isi tarah Maah-e-Rajab mein baaz jagah Hazrat Sayyiduna Imaam-e-Jaafar Saadiq (عليه السلام) ko isaal-e-sawaab ke liye pooriyoñ ke koonde bhare jaate haiñ yeh bhi jaaiz magar isme bhi usi jagah khaane ki baazon ne paabandi kar rakhi hai yeh beja paabandi hai. Is koonde ke muta'alliq ek kitaab bhi hai jiska naam Dastaan-e-'Ajeeb hai, is mauqe' par baaz log usko padhwaate haiñ usme jo kuch likha hai uska koi suboot nahiñ woh na-padhi jaye Fatiha dila kar isaal-e-sawaab kareñ.

Maah-e-Muharram mein das 10 dinoñ tak khusoosan 10`win ko Hazrat Sayyiduna Imaam-e-Hussain (عليه السلام) va deegar Shohada-e-Karbala ko isaal-e-sawaab karte haiñ koi sharbat par Fatiha dilaata hai, koi sheer-e-biranj

(chaavalon ki kheer) par, koi mithaai par, koi roti gosht par, jis par chaaho Fatiha dilaao jaaiz hai, unko jis tarah isaal-e-sawaab karo mandoob hai. Bahut se paani aur sharbat ki sabeel laga dete hain, jaadon (sardiyon) mein chai (tea) pilaate hain, koi khichda pakwaata hai jo kaar-e-khair (nek kaam) karo aur sawaab pahunchaao ho sakta hai, in sab ko na-jaaiz nahi kaha ja sakta. Baaz jaahilon mein mashhoor hai ke moharram mein siwa-e-shohada-e-karbala ke doosron ki Fatiha na dilaayi jaye unka yeh khayaal ghalat hai, jis tarah doosre dinon mein sab ki Fatiha ho sakti hai, in dinon mein bhi ho sakti hai.

Maah-e-Rabbi-ul-Aakhir ki 11^{win} taareekh balke har mahine ki 11^{win} ko Huzoor Sayyiduna Ghaus-e-Aa'zam (رضي الله عنه) ki Fatiha dilaayi jaati hai, yeh bhi isaal-e-sawaab ki ek soorat hai balke Ghaus-e-Paak (رضي الله عنه) ki jab kabhi Fatiha hoti hai kisi taareekh mein ho, awaam use 11^{win} ki Fatiha bolte hain.

Maah-e-Rajab ki chhatti taareekh balke har mahine ki chhatti taareekh ko Huzoor Khwaja Ghareeb Nawaaz Mu'eenuddeen Chishti Ajmeri (رضي الله عنه) ki Fatiha bhi isaal-e-sawaab mein daakhil hai. Ashaab-e-Kahaf ka tosha ya Huzoor-e-Ghaus-Aa'zam (رضي الله عنه) ka tosha ya Hazrat Sheikh Ahmad 'Abdul Haq Rudaulvi (قدس سره العزيز) ka tosha (ya'ni kisi wali buzurg ki faatiha ka khaana, jo 'urs ke din taqseem kiya jaata hai) bhi jaaiz hai aur isaal-e-sawaab mein daakhil hai.

Mas'alah-02:- 'Urs-e-Buzurgaan-Deen (رضي الله تعالى عنهم اجمعين) jo har saal unke wisaal ke din hota hai yeh bhi jaaiz hai, ke is taareekh mein qur'aan-e-majeed khatm kiya jaata hai aur sawaab un buzurgoon ko pahunchaya jaata hai ya milaad-shareef padha jaata hai ya waa'z kaha jaata hai, bil-jumla aise umoor jo baa'is-e-sawaab va khair-o-barkat hain jaise doosre dinon mein jaaiz hain in dinon mein bhi jaaiz hain.

Huzoor-e-Aqdas (ﷺ) har saal ke awwal ya aakhir mein Shohada-e-Uhud رضي الله تعالى عنهم ki ziyaarat ko tashreef le jaate. Hain yeh zaroor hai ke 'Urs ko laghw va khuraafaat cheezon se paak rakha jaye, jaahilon ko na-mashru' (ghair-shara'ee) harkaat se roka jaye, agar mana' karne se baaz na aayein to in af'aal ka gunaah unke zimme.

Chapter:- 48

Majlis-e-Khair

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Majlis-e-Khair:-

Mas'alah-01:- Milaad-Shareef ya'ni **Huzoor-e-Aqdas** (ﷺ) ki Wilaadat-e-Aqdas ka bayaan jaaiz hai. Isi ke zimm mein is majlis-e-paak mein **Huzoor** (ﷺ) ke fazaail va mo'jizaat va siyar (history) va haalaat-e-hayaat (ba-barkat zindagi) va razaa'at (mubaarak-bachpana) va bi'sat (ba-barkat aamad) ke waaqi'aat bhi bayaan hote haiñ, in cheezon ka zikr Ahaadees mein bhi hai aur Qur'aan-e-Majeed mein bhi. Agar musalman apni mehfil mein bayaan karein balke khaas in baaton ke bayaan karne ke liye mehfil mun'aqid karein to iske na-jaaiz hone ki koi wajah nahiñ. Is majlis ke liye logon ko bulaana aur shareek karna khair ki taraf bulaana hai, jis tarah waa'z aur jalson ke e'laan kiye jaate haiñ, ishtihaaraat chhapwa kar taqseem kiye jaate haiñ, akhbaaraat mein iske muta'alliq mazaameen shaa'e' (publish) kiye jaate haiñ aur inki wajah se woh waa'z aur jalse na-jaaiz nahiñ ho jaate, isi tarah zikr-e-paak ke liye bulaawa dene se is majlis ko na-jaaiz va bid'at nahiñ kaha ja sakta. Isi tarah milaad-shareef mein sheereeni baantna bhi jaaiz hai, mithaai baantna birr va sila (neki va badla milne ka kaam) hai, jab yeh mehfil jaaiz hai to sheereeni taqseem karna jo ek jaaiz fe'l tha is majlis ko na-jaaiz nahiñ kar dega, yeh kehna ke log ise zaroori samajhte haiñ is wajah se na-jaaiz hai yeh bhi ghalat hai, koi bhi waajib ya farz nahiñ jaanta, bahut martaba maine khud dekha hai ke milaad-shareef hua aur mithaai nahiñ taqseem hui. Aur bil-farz ise koi zaroori samajhta bhi ho, to 'urfi zaroori kehta hoga na ke shar'an isko zaroori jaanta hoga. Is majlis mein ba-waqt-e-zikr-e-wilaadat qiyaam kiya jaata hai ya'ni khade ho kar durood-o-salaam padhte haiñ Ulama-e-Kiraam ne is qiyaam ko mustahsan (pasandeeda) farmaya hai. Khade ho kar salaam padhna bhi jaaiz hai.

Baaz Akaabir ko is majlis-e-paak mein **Huzoor-e-Aqdas** (ﷺ) ki ziyaarat ka sharf bhi haasil hua hai agarche yeh nahiñ kaha ja sakta ke **Huzoor** (ﷺ) is mauqe' par zaroor tashreef laate hi haiñ, magar kisi ghulaam par apna karam-e-khaas farmayein aur tashreef layein to mustab'ad (door) bhi nahiñ.

Mas'alah-02:- Majlis-e-Milaad-Shareef mein ya deegar majaalis mein wahi riwaayaat bayaan ki jayein jo saabit hon, mauzoo'aat (jhooti riwaayat) aur

gadhe huye qisse hargiz-hargiz bayaan na kiye jayein, ke bajaaye khair-o-barkat aisi baaton ke bayaan karne mein gunaah hota hai.

Mas'alah-03:- Me'raaj-Shareef ke bayaan ke liye majlis mun'aqid (qaaim) karna, usme Waaqi'ah-e-Me'raaj bayaan karna jisko Rajabi-Shareef kaha jaata hai jaaiz hai.

Mas'alah-04:- Yeh mashhoor hai ke Shab-e-Me'raaj mein **Huzoor-e-Aqdas** (ﷺ) na'lain-e-mubaarak pehne huye 'Arsh par gaye aur waa'izeen (waa'z karne wale) iske muta'alliq ek riwaayat bhi bayaan karte hain iska suboot nahiin aur yeh bhi saabit nahiin ke barhana pa (paauñ) the, lihaaza iske muta'alliq sukoot karna (khamosh rehna) munaasib hai.

Mas'alah-05:- Khulafa-e-Raashideen **رضى الله تعالى عنهم** ki wafaat ki taareekhoñ mein majlis mun'aqid (qaaim) karna aur unke haalaat va fazaail va kamaalaat se musalmanoñ ko aagah karna bhi jaaiz hai, ke woh hazraat muqtadaayaan-e-ahl-e-islam (musalmanoñ ke peshwa) hain, unki zindagi ke kaar-naame musalmanoñ ke liye mash'al-e-hidaayat (rehnumaai ke charaagh) hain aur unka zikr baa'is khair-o-barkat aur sabab-e-nuzool-e-rahmat hai.

Mas'alah-06:- Rajab ki 26 va 27 ko roze rakhte hain, pehle ko hazaari aur doosre ko lakkhi kehte hain ya'ni pehle mein hazaar roze ka sawaab aur doosre mein ek lakh ka sawaab bataate hain. In rozon ke rakhne mein muzaaiqa nahiin, magar yeh jo sawaab ke muta'alliq mashhoor hai iska suboot nahiin.

Mas'alah-07:- 'Ashara-e-Muharram mein majlis mun'aqid (qaaim) karna aur waaqi'aat-e-karbala bayaan karna jaaiz hai jabke riwaayat-e-saheeha bayaan ki jayein, in waaqi'aat mein sabr-o-tahammul raza va tasleem ka bahut mukammal dars hai aur paabandi-e-ahkaam-e-shari'at va ittibaa'-e-sunnat ka zabardast 'amali suboot hai ke deen-e-haq ki hifaazat mein tamaam a'izza-o-aqriba (qareebi rishtedaar) va rufaqaa (saathi/dost) aur khud apne ko raah-e-khuda mein qurbaan kiya aur jaza'-o-faza' ka naam bhi na aane diya, magar is majlis mein Sahaaba-e-Kiraam **رضى الله تعالى عنهم** ka bhi zikr-e-khair ho jaana chahiye taake ahl-e-sunnat aur shi'yon ki majaalis mein farq va imtiyaaz rahe.

Mas'alah-08:- Taa'ziya-daari ke waaqi'aat karbala ke silsile mein tarah-tarah ke dhaanche banaate aur unko Hazrat Sayyiduna Imaam Hussain (عليه السلام) ke Roza-e-Paak ki shabeeh kehte hain, kahiñ takht banaaye jaate hain, kahiñ zareeh banti hai (ya'ni ek qism ka taa'ziya jo gumbad numa hota hai) aur 'alam aur shadde (ya'ni jhande ya nishaan jo muharram mein shohada-e-karbala ki yaad mein taa'ziyon ke saath) nikaale jaate hain, dhol taashe aur qism-qism ke baaje bajaaye jaate hain, taa'ziyon ka bahut dhoom-dhaam se gasht hota hai, aage peeche hone mein jaahiliyyat ke se jhagde hote hain, kabhi darakht ki shaakhein kaati jaati hain, kahiñ chabutre khudwaye jaate hain, taa'ziyon se mannatein maani jaati hain, sone chaandi ke 'alam chadhaaye jaate hain, haar phool nariyal chadhaate hain, wahan joote pehen kar jaane ko gunaah jaante hain balke is shiddat se mana' karte hain ke gunaah par bhi aisi mumaana'at nahiñ karte chhatri lagaane ko bahut bura jaante hain. Taa'ziyon ke andar do masnoo'ee (artificial) qabrein banaate hain, ek par sabz (hara) ghilaaf aur doosri par surkh (laal) ghilaaf daalte hain, sabz ghilaaf waali ko Hazrat Sayyiduna Imaam Hasan (عليه السلام) ki qabr aur surkh ghilaaf waali ko Hazrat Sayyiduna Imaam Hussain (عليه السلام) ki qabr ya shabeeh-e-qabr bataate hain aur wahan sharbat maleeda waghaira par faatiha dilwaate hain. Yeh tasawwur karke ke Hazrat Imaam-e-Aali Maqaam ke Rozah aur Muwaajaha-e-Aqdas mein faatiha dila rahe hain phir yeh taa'ziye 10`win taareekh ko masnoo'ee karbala mein le ja kar dafan karte hain goya yeh janaaza tha jise dafan kar aaye phir teeja 10`wan 40`wan sab kuch kiya jaata hai aur har ek khuraafaat par mushtamil (shaamil) hota hai.

Hazrat Qasim (عليه السلام) ki mehendi nikaalte hain goya unki shaadi ho rahi hai aur mehendi rachaayi jayegi aur isi taa'ziya-daari ke silsile mein koi paik (qaasid, paigaam pahunchane wala) banta hai jiske kamar se ghunguru bandhe hote hain goya yeh Hazrat Imaam-e-Aali Maqaam ka qaasid aur har-kaara hai jo yahan se khat le kar Ibn-e-Ziyaad ya Yazeed ke paas jayega aur woh har-kaaron ki tarah bhaaga phirta hai.

Kisi bacche ko faqeer banaaya jaata hai uske gale mein jholi daalte aur ghar-ghar us se bheek mangwate hain, koi saqqah (paani bhar kar laane wala) banaaya jaata hai, chhoti si mashk uske kandhe se latakti hai goya

yeh dariya-e-furaat se paani bhar kar layega, kisi 'alam par mashk latakti hai aur usme teer laga hota hai, goya yeh Hazra-e-'Abbaas 'alam-daar haiñ ke Furaat se paani la rahe haiñ aur yazeediyon ne mashk ko teer se chhed diya hai, isi qism ki bahut si baatein ki jaati haiñ yeh sab laghw va khuraafaat haiñ inse hargiz Sayyiduna Hazrat Imaam Hussain (ؓ) khush nahiñ yeh tum khud ghaur karo ke unhoñ ne ihyaa-e-deen va sunnat ke liye yeh zabardast qurbaaniyaan kiñ aur tumne معاذالله isko Bid'at ka zariya bana liya.

Baaz jagah isi taa'ziya-daari ke silsila mein buraaq banaaya jaata hai jo 'ajab qism ka mujassama hota hai ke kuch hissa insaani shakl ka hota hai aur kuch hissa jaanwar ka sa. Shaayad yeh Hazrat Imaam-e-Aali Maqaam ki sawaari ke liye ek jaanwar hoga. Kahiñ duldul banta hai, kahiñ badi-badi qabrein banti haiñ, baaz jagah aadmi reechh, bandar, langoor (ek qism ka bandar) bante haiñ aur koodte phirte haiñ jinko islaam to islaam insaani tehzeeb bhi jaaiz nahiñ rakhti aisi buri harkat, islaam hargiz jaaiz nahiñ rakhta. Afsos ke Muhabbat-e-Ahl-e-Bait-e-Kiraam ka daa'wa aur aisi beja harkatein yeh waaqi'ah tumhare liye naseehat tha aur tumne isko khel tamaasha bana liya.

Isi silsile mein noha va maatam bhi hota hai aur seena-koobi hoti hai, itne zor-zor se seena koot'te haiñ ke waram ho jaata hai, seena surkh (laal) ho jaata hai balke baaz jagah zanjeeron aur chhuriyon se maatam karte haiñ ke scene se khoon behne lagta hai. Taa'ziyon ke paas marsiya (ya'ni woh nazm jisme shohada-e-karbala ke museebaton aur shahaadat ka zikr ho) padha jaata hai aur taa'ziya jab gasht ko nikalta hai us waqt bhi uske aage marsiya padha jaata hai, marsiya mein ghalat waaqi'aat nazm kiye jaate haiñ, Ahl-e-Bait-e-Kiraam ki be-hurmati aur be-sabri aur jaza'-faza' ka zikr kiya jaata hai aur chunke aksar marsiya raafziyon hi ke haiñ, baaz mein tabarra bhi hota hai magar is roo mein sunni bhi use be-takalluf padh jaate haiñ aur unhein iska khayaal bhi nahiñ hota ke kya padh rahe haiñ, yeh sab na-jaaiz aur gunaah ke kaam haiñ.

Mas'alah-09:- Izhaar-e-Gham ke liye sar ke baal bikherte haiñ, kapde phaadte aur sar par khaak daalte aur bhoosa udaate haiñ, yeh bhi na-jaaiz

aur jaahiliyyat ke kaam haiñ, inse bachna nihaayat zaroori hai, Ahaadees mein inki sakht mumaana'at aayi hai. Musalmanoñ par laazim hai ke aise umoor (kaamoñ) se parhez karein aur aise kaam karein jinse **Allah** (عزوجل) aur **Rasool** (ﷺ) raazi hon ke yahi najaat ka raasta hai.

Mas'alah-10:- Ta'ziyoñ aur 'alam ke saath baaz log langar lutaate haiñ ya'ni rotiyaañ ya biscuit ya aur koi cheez unchi jagah se phenkte haiñ yeh na-jaaiz hai, ke rizq ki sakht be-hurmati hoti hai, yeh cheezein kabhi naaliyoñ mein bhi girti haiñ aur aksar lootne waloñ ke paauñ ke neeche bhi aati haiñ aur bahut kuch kuchal kar zaaye' hoti haiñ. Agar yeh cheezein insaaniyat ke tareeqe par fuqara ko taqseem ki jayein to be-hurmati bhi na ho aur jinko diya jaye unhein faaida bhi pahunche, magar woh log is tarah lutaane hi ko apni nek-naami (acchi shohrat) tasawwur karte haiñ.

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Aadaab-e-Safar Ka Bayaan

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Aadaab-e-Safar Ka Bayaan:-

(Note:-) Saraf se muta'alliq bahut si baatein hissa-6 mein bayaan ki gayi hain

Hadees-01:- Saheeh Bukhari mein Kaa'b Bin Maalik (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) Ghazwa-e-Tabuk ko panj-shamba (jume'raat) ke roz rawaana huye aur panj-shamba ke din rawaana hona **Huzoor** (ﷺ) ko pasand tha.

Hadees-02:- Tirmizi va Abu-Dawood ne Sakhr Bin Wadaa'ah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: Ilaahi! Tu meri ummat ke liye subh mein barkat de aur **Huzoor** (ﷺ) jab sarayya ya lashkar bhejte to subh ke waqt mein bhejte aur Sakhr (رضي الله عنه) taajir the, yeh apni tijaarat ka maal subh ko bhejte, yeh saahib-e-sarwat (maaldaar) ho gaye aur inka maal ziyada ho gaya.

Hadees-03:- Saheeh Bukhari mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Tanhaai ki kharaabiyaon ko jo kuch main jaanta hun, agar doosre log jaante to koi sawaar raat mein tanha na jaata."

Hadees-04:- Imaam-Maalik va Tirmizi va Abu-Dawood Ba-Riwaayat-e-'Amr Shu'aib 'An Abihi 'An Jaddihi riwaayat karte hain ke **Rasoolullah** (ﷺ) ne farmaya: "Ek sawaar shaitaan hai aur do sawaar do shaitaan hain aur teen jama'at hai."

Hadees-05:- Abu-Dawood ne Abu Sa'eed Khudri (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab safar mein teen shakhs hon to ek ko Ameer ya'ni apna sardar bana lein."

Hadees-06:- Baihaqi ne Sahl Bin Saa'd (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Safar mein qaum ka sardar woh hai jo unki khidmat kare, jo shakhs khidmat mein sabqat le jayega to shahaadat ke siwa kisi 'amal se doosre log us par sabqat nahi le ja sakte."

Hadees-07:- Saheeh Bukhari va Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Safar 'azaab ka tukda hai, sona aur khaana peena sab ko rok deta hai, lihaaza jab kaam poora karle jaldi ghar ko wapas ho."

Hadees-08:- Saheeh Muslim mein Abu-Hurairah (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab raat mein manzil par utro to raaste se bach kar thahro, ke woh jaanwaron ka raasta hai aur zehreele jaanwaron ke thaherne ki jagah hai."

Hadees-09:- Abu-Dawood ne Abu-Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jaanwaron ki peethon ko mimbar na banaao ya'ni jab sawaari ruki hui ho to uski peeth par baith kar baatein na karo, kyun ke **Allah** (عز وجل) ne sawaariyon ko tumhare liye is liye musakhkhar (qaabu mein) kiya hai ke tum unke zariye se aise shehron ko pahuncho, jahan baghair mashaqqat-e-nafs nahi pahunch sakte the aur tumhare liye zameen ko **Allah-Ta'ala** ne banaya hai, is par apni haajatein poori karo ya'ni baatein karni hon to zameen par utar kar karo."

Hadees-10:- Abu-Dawood ne Abu Sa'labah Khushani (رضي الله عنه) se riwaayat ki, ke log jab manzil mein utarte to mutafarriq (alag-alag) thaherte **Rasoolullah** (ﷺ) ne farmaya: "Tumhara mutafarriq ho kar thaherna shaitaan ki jaanib se hai." Iske baa'd Sahaaba (رضي الله تعالى عنهم) jab kisi manzil mein utarte to mil kar thaherte.

Hadees-11:- Abu-Dawood ne Anas (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Raat mein chalne ko laazim karlo (ya'ni faqat din hi mein nahi balke raat ke kuch hisse mein bhi chala karo) kyun ke raat mein zameen lapet di jaati hai. Ya'ni raat mein chalne se raasta jald tay hota hai.

Hadees-12:- Abu-Dawood ne Anas (رضي الله عنه) se riwaayat ki, kehte hain ke jab ham manzil mein utarte to jab tak kajaawe khol na lete namaaz nahi padhte.

Hadees-13:- Tirmizi va Abu-Dawood ne Buraidah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) paidal tashreef le ja rahe the. Ek shakhs gadhe par sawaar

aaya aur 'arz ki: **Ya Rasoolallah!** (ﷺ) sawaar ho jaaiye aur khud peeche sarka. **Rasoolullah** (ﷺ) ne farmaya: "Yun nahiñ, jaanwar ki sadr-jagah baithne mein tumhara haq hai magar jabke yeh haq tum mujhe de do." Unhoñ ne kaha: maine **Huzoor** (ﷺ) ko diya. **Huzoor** (ﷺ) sawaar ho gaye.

Hadees-14:- Ibn-e-'Asaakir ne Abu Dardah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab safar se koi wapas aaye to ghar waloñ ke liye kuch hadiya laye, agarche apni jholi mein patthar hi daal laye."

Hadees-15:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se riwaayat hai, ke **Rasoolullah** (ﷺ) apne ahal (family) ke paas safar se raat mein nahiñ tashreef laate, **Huzoor** (ﷺ) subh ko aate ya shaam ko.

Hadees-16:- Saheeh Bukhari va Muslim mein Jaabir (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab kisi ke ghaaib hone ka zamaana taweel ho ya'ni bahut dinoñ ke baa'd makaan par aaye to zauja ke paas raat mein na aaye."

Doosri riwaayat mein hai ke **Huzoor** (ﷺ) ne unse farmaya: "Agar raat mein madinah mein daakhil huye to bibi ke paas na jaana, jab tak woh banaao singaar karke aaraasta na ho jaye."

Hadees-17:- Saheeh Bukhari va Muslim mein Kaa'b Bin Maalik (رضي الله عنه) se marvi, ke **Nabi-e-Kareem** (ﷺ) safar se din mein Chaasht ke waqt tashreef laate. Tashreef laane ke baa'd sab se pehle masjid mein jaate aur 2-raka'at namaaz padhte phir logoñ ke liye masjid hi mein baith jaate.

Hadees-18:- Saheeh Bukhari mein Jaabir (رضي الله عنه) se marvi, kehte haiñ maiñ **Nabi-e-Kareem** (ﷺ) ke saath safar mein tha, jab ham madinah mein aagaye to **Huzoor** (ﷺ) ne mujh se farmaya: "Masjid mein jao aur 2-raka'at namaaz padho."

Masaail-e-Fiqhiyyah:-

‘Aurat ko baghair shauhar ya mahram ke teen din ya ziyada ka safar karna na-jaaiz hai aur teen din se kam ka safar agar kisi mard-e-saaleh (nek, parhezgaar mard) ya bacche ke saath kare to jaaiz hai. Baandi ke liye bhi yahi hukm hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

(Note:- Fitna aur Fasaad ki wajah se is zamaane mein ‘aurat ko baghair shauhar ya mahram ke ek din ka safar bhi karne ki ‘ijazat nahi hai, jaisa ke bahaar-e-shari'at hissa-4 musaafir ke bayan mein zikr hua).

Mas'alah-01:- Jihaad ke siwa kisi kaam ke liye safar karna chahta hai maslan tijaarat ya hajj ya ‘umra ke liye safar karna chahta hai iske liye waalidain se ‘ijazat haasil kare, agar waalidain is safar ko mana karein aur usko andesha ho ke mere jaane ke baa'd unki koi khabar-geeri (dekh-bhaal) na karega aur uske paas itna maal bhi nahi hai ke waalidain ko bhi de aur safar ke masarif (kharche) bhi poore kare, aisi soorat mein baghair ‘ijazat-e-waalidain safar ko na jaye aur agar waalidain mohtaaj na hon, unka nafqah (roti, kapde waghaira ka kharch) aulaad ke zimme na ho magar woh safar khatarnaak hai halaakat ka andesha hai, jab bhi baghair ‘ijazat safar na kare aur halaakat ka andesha na ho to baghair ‘ijazat safar kar sakta hai. [Aalamgiri]

Mas'alah-02:- Baghair ‘ijazat-e-waalidain ‘ilm-e-deen padhne ke liye safar kiya isme harj nahi aur isko waalidain ki na-farmaani nahi kaha jayega. [Aalamgiri]

Chapter:- 50

Mutafarriqaat

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Mutafarriqaat:-

Mas'alah-01:- Yaad-daasht ke liye ya'ni is gharz se ke baat yaad rahe baaz log rumaal ya kamar-band mein girah (knot) laga lete hain ya kisi jagah ungli waghaira par dora baandh lete hain yeh jaaiz hai aur bila-wajah dora baandh lena makrooh hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-02:- Gale mein Ta'weez latkaana jaaiz hai, jabke woh Ta'weez jaaiz ho ya'ni Aayaat-e-Qur'aaniyah ya Asma-e-Ilaahiya aur Ad'iyah (dua'on) se ta'weez kiya gaya ho aur baaz hadeeson mein jo mumaana'at (mana') aayi hai, us se muraad woh Ta'wizaat hain jo na-jaaiz alfaaz par mushtamil (shaamil) hon, jo zamaana-e-jaahiliyyat mein kiye jaate the. Isi tarah Ta'wizaat aur Aayaat va Ahaadees va Ad'iyah (dua'yein) rikaabi (plate) mein likh kar mareez ko ba-niyyat-e-shifa pilaana bhi jaaiz hai. Junub (jis par jima' ya ehtilaam ya shahwat ke saath mani khaarij hone ki wajah se ghusl farz ho gaya ho) va Haaiz (haiz waali) va Nufasa (nifaas waali) bhi Ta'wizaat ko gale mein pehen sakte hain, baazu par baandh sakte hain jabke Ta'wizaat ghilaaf mein hon. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-03:- Bichhaune ya Musalle par kuch likha hua ho to usko isti'maal karna na-jaaiz hai, yeh 'ibaarat uski banaawat mein ho ya kaadhi gayi ho (ya'ni embroidery) ya roshnaayi se likhi ho agarche huroof-e-mufrada likhe hon kyun ke huroof-e-mufrada (juda-juda likhe huye huroof) ka bhi ehtiraam hai. [Raddul-Muhtaar]

Aksar dastar-khwaanon par 'ibaarat likhi hoti hai aise dastar-khwaanon ko isti'maal mein lana unpar khaana khaana na chahiye. Baaz logon ke takiyon par ash'aar likhe hote hain unka bhi isti'maal na kiya jaye.

Mas'alah-04:- Waa'da kiya magar usko poora karne mein koi shara'ee qabaahat (kharaabi) thi us wajah se poora nahi kiya to isko waa'da-khilaafi nahi kaha jayega aur waa'da khilaaf karne ka jo gunaah hai is soorat mein nahi hoga, agarche waa'da karne ke waqt isne istisna (imtiyaaz) na kiya ho ke yahan shari'at ki jaanib se istisna (farq) maujood hai, isko zubaan se kehne ki zaroorat nahi maslan waa'da kiya tha ke main fulaan jagah aaunga aur wahan baith kar tumhara intizaar karunga magar jab wahan gaya to

dekhta hai ke naach-rang aur sharaab-khwaari waghaira mein log mashgool haiñ wahañ se yeh chala aaya, yeh waa'da-khilaafi nahiñ hai ya uske intizaar karne ka waa'da kiya tha aur intizaar kar raha tha ke namaaz ka waqt aagaya yeh chala aaya, waa'da ke khilaaf nahiñ hua. [Mushkilul Athaar, Imaam Tahaawi]

Mas'alah-05:- Baaz kaasht-kaar (farmer) apne khetoñ mein kapda lapet kar kisi lakdi par laga dete haiñ is se maqsood **nazar-e-bad** se khetoñ ko bachaana hota hai, kyun ke dekhne waale ki nazar pehle us par padegi iske baa'd zaraa'at (kheti) par padegi aur is soorat mein zaraa'at ko nazar nahiñ lagegi aisa karna na-jaaiz nahiñ kyun ke nazar ka lagna saheeh hai, Ahaadees se saabit hai iska inkaar nahiñ kiya ja sakta. Hadees mein hai ke jab apni ya kisi musalman bhai ki cheez dekhe aur pasand aaye to barkat ki du'a kare yeh kahe:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ اللَّهُمَّ بَارِكْ فِيهِ۔

Ya urdu mein yeh keh de ke: **Allah** (عزوجل) barkat kare is tarah kehne se nazar nahiñ lagegi. [Raddul-Muhtaar]

Mas'alah-06:- Mushrikeen ke bartanoñ mein baghair dhoye khaana-peena makrooh hai, yeh us waqt hai ke bartan ka najis hona ma'loom na ho aur ma'loom ho to usme khaana-peena haraam hai. [Aalamgiri]

Mas'alah-07:- 'Ajeeb-o-ghareeb qisse kahaani tafreeh ke taur par sunna jaaiz hai, jabke unka jhoota hona yakeeni na ho, balke jo yaqeenan jhoot hoñ unko bhi suna ja sakta hai, jabke bataur-e-zarb-e-misl (kahaawat, kahaani ke taur par) hoñ ya inse naseehat maqsood ho jaisa ke masnawi-shareef waghaira mein bahut se farzi qisse waa'z-o-pand (naseehat aur neki ki baatoñ) ke liye darj kiye gaye haiñ. Isi tarah jaanwaroñ aur kankar patthar waghaira ki baatein farzi taur par bayaan karna ya sunna bhi jaaiz hai, maslan: gulistaañ mein Hazrat Sheikh Saa'di (عليه الرحمه) ne likha: **گلے خوشبوئے در حباب روزی الخ**. [Durr-e-Mukhtar; Waghaira]

Mas'alah-08:- Tamaam zubaanoñ mein 'arabi zubaan afzal hai hamaare Aqa-o-Maula Sarkaar-e-Do-Aa'lam (ﷺ) ki yahi zubaan hai Qur'aan-e-Majeed 'arabi zubaan mein naazil hua, ahl-e-jannat ki jannat mein 'arabi hi zubaan

hogi, jo is zubaan ko khud seekhe ya doosron ko sikhaaye use sawaab milega. [Durr-e-Mukhtar] Yeh jo kaha gaya sirf zubaan ke lihaaz se kaha gaya warna ek Muslim ko khud sochne ki zaroorat hai ke 'arabi zubaan ka jaanna musalmano ke liye kitna zaroori hai, qur'aan va hadees aur deen ke tamaam usool-o-furu' isi zubaan mein hai is zubaan se na-waaqifi kitni kami aur nuqsan ki cheez hai.

Mas'alah-09:- 'Aurat rukhsat ho kar aayi aur 'auraton ne keh diya ke yeh tumhaari 'aurat hai us se wati (jima') jaaiz hai, agarche yeh khud use pehchaanta na ho. [Durr-e-Mukhtar] Isi tarah 'auraton ne shab-e-zifaaf (suhaag raat) mein uske kamre mein jis 'aurat ko dulhan bana kar bhej diya agarche yeh nahi kaha ke yeh tumhaari 'aurat hai us se wati jaaiz hai, ke isko hai'at-e-makhsoosa ke saath yahan pahunchana hi iski daleel hai, kyun ke doosri 'aurat ko is tarah hargiz nahi bheja jaata.

Mas'alah-10:- Jiske zimme apna haq ho aur woh na deta ho to agar uski aisi cheez mil jaye jo usi jins (usi tarah) ki hai jis jins ka haq hai to le sakta hai. Is mu'aamale mein rupiya aur ashrafi ek jins ki cheezein hain, ya'ni iske zimme rupiya tha aur ashrafi mil gayi to ba-qadr apne haq ke le sakta hai. [Raddul-Muhtar; Durr-e-Mukhtar]

(Note:- Aa'la-Hazrat عليه رحمة الرحمن Fatawa-e-Razviyyah jild-17 safha-562 mein Allama-Shaami aur Tahtaawi رحمه الله عليه ke hawaale se Imaam-Akhsab رحمه الله عليه se naql karte huye zikr karte hain ke: "Khilaaf-e-Jins se wasool karne ka 'adam-e-jawaaz (na-jaaiz hona) mashaaiikh ke zamaane mein tha kyun ke woh log baaham (aapas mein) muttafiq the. Aaj-kal fatwa is par hai ke jab apne haq ke wasool par qaadir ho, chahe kisi bhi maal se ho, to wasool karna jaaiz hai).

Mas'alah-11:- Logo ke saath mudaaraat (tehzeeb/akhlaaq) se pesh aana, narm baatein karna, kushaada-rooyi (khush-mizaaji) se kalaam karna mustahab hai, magar yeh zaroor hai ke mudaahanat (chaaplusi) na paida ho. Bad-mazhab se guftugu kare to is tarah na kare ke woh samjhe mere mazhab ko accha samajhne laga bura nahi jaanta hai. [Aalamgiri]

Mas'alah-12:- Makaan kiraaye par diya aur kiraaye-daar isme rehne laga agar makaan dekhne ko jaana chaahata hai, ke dekhein kis haalat mein hai aur marammat ki zaroorat ho to marammat kara di jaye to kiraaye-daar se 'ijazat le kar andar jaye, yeh khayaal na kare ke makaan mera hai mujhe 'ijazat ki kya zaroorat, ke makaan agarche uska hai magar sukoonat (rihaaish) doosre ki hai aur 'ijazat lene ka hukm isi sukoonat ki wajah se hai. [Aalamgiri]

Mas'alah-13:- Hammaam mein jaye to tahband baandh kar nahaaye logoon ke saamne barhana (nange) hona na-jaaiz hai. Tanhaai mein jahan kisi ki nazar padne ka ehtimaal (andesha) na ho barhana ho kar bhi ghusl kar sakta hai. Isi tarah taalaab ya dariya mein jabke naaf se uncha paani ho barhana naha sakta hai. [Aalamgiri]

Magar jabke paani saaf ho aur doosra koi shakhs nazdeek ho ke uski nazar mawaaze'-e-satr (satr ki jagah) par padegi, to aise mauqe' par paani mein bhi barhana hona, jaaiz nahiin.

Mas'alah-14:- Ahl-e-mohalla ne imaam-e-masjid ke liye kuch chanda jama' karke de diya ya use khaane pehenne ke liye saamaan kar diya, yeh un logoon ke nazdeek bhi jaaiz hai jo 'ujrat par 'imaamat ko na-jaaiz farmate hain, ke yeh ujrat nahiin balke ehsaan hai ke aise logoon ke saath karna hi chahiye. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-15:- Jo shakhs muqtada (ya'ni jiski pairwi ki jaye) aur mazhabi peshwa ho uske liye ahl-e-baatil aur bure logoon se mel-jol rakhna mana' hai aur agar is wajah se mudaaraat (ri'aayat/khaati-daari) karta hai ke aisa na karne mein woh zulm karega, to muzaaiqa nahiin jabke yeh ghair maa'roof shakhs ho (ya'ni jo mashhoor na ho). [Aalamgiri]

Mas'alah-16:- Kisi ne kat-khanaa kutta (kaat khaane wala kutta) paal rakha hai jo raah-geeron ko kaat khaata hai, to basti waale aise kutte ko qatl kar daalein. Billi agar eezaa (takleef) pahunchati hai to use tez chhuri se zibah kar daalein, use eezaa dekar na maarein. [Aalamgiri]

Mas'alah-17:- Tiddi halaal jaanwar hai use khaane ke liye maar sakte hain aur zarar se bachne ke liye bhi use maar sakte hain. Choonti ne eezaa

pahunchaai aur maar daali to harj nahiñ warna makrooh hai, juñ ko maar sakte haiñ agarche usne kaata na ho aur aag mein daalna makrooh hai, juñ ko badan ya kapdoñ se nikaal kar zinda phenk dena tareeq-e-adab ke khilaaf hai. [Aalamgiri] Khatmal ko maarna jaaiz hai ke yeh takleef-deh jaanwar hai.

Mas'alah-18:- Jiske paas maal ki qillat (kami) hai aur aulaad ki kasrat, use wasiyyat na karna hi afzal hai aur agar wurasa (waariseeñ) aghniya (maal-daar) hoñ ya maal ki 2 tihaaiyañ bhi unke liye bahut hongy, to tihaayi ki wasiyyat kar jaana behtar hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-19:- Mard ko ajnabiya 'aurat ka jhoota aur 'aurat ko ajnabi mard ka jhoota makrooh hai, zauja va mahaarim ke jhoote mein harj nahiñ. [Raddul-Muhtaar; Durr-e-Mukhtar] Karaahat is soorat mein hai jabke talazzuz (lazzat) ke taur par ho aur agar talazzuz maqsood na ho balke tabarruk ke taur par ho jaisa ke 'aalim-e-ba-'amal aur ba-shara'-peer ka jhoota ke use tabarruk samajh kar log khaate peete haiñ isme harj nahiñ.

Mas'alah-20:- Bibi namaaz na padhe to shauhar usko maar sakta hai, isi tarah tark-e-zeenat par bhi maar sakta hai aur ghar se baahar nikal jaane par bhi maar sakta hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-21:- Bibi be-huda balke faajirah (fuhsh, gunaah-gaar) ho to shauhar par yeh waajib nahiñ ke use Talaaq hi de daale. Yunhi agar mard faajir ho to 'aurat par yeh waajib nahiñ ke us se peeche chhudaye, haañ agar yeh andesha ho ke woh donoñ hududullah (allah-ta'ala ke ahkaam) ko qaa'im na rakh sake, hukm-e-shara' ki paabandi na karenge to judaai mein harj nahiñ. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-22:- Haajat ke mauqe' par qarz lene mein harj nahiñ, jabke ada karne ka iraada ho aur agar yeh iraada ho ke ada na karega to haraam khaata hai aur agar baghair ada kiye mar gaya magar niyyat yeh thi ke ada kar dega, to ummeed hai ke aakhirat mein us se muwaakhaza (giraft) na ho. [Aalamgiri]

Mas'alah-23:- Jiska haq iske zimme tha woh ghaaib ho gaya pata nahiñ ke woh kahaañ hai na yeh ma'loom ke zinda hai ya mar gaya, to is par yeh waajib nahiñ ke shehroñ-shehroñ use talaash karta phire. [Aalamgiri]

Mas'alah-24:- Jiska dain (qarz) tha woh mar gaya aur madyoon (qarz lene wala) dain (qarz) se inkaar karta hai wurasa (waariseen) is se wasool na kar sake to iska sawaab daain (qarza dene wale) ko milega uske wurasa ko nahiñ aur agar madyoon ne uske wurasa ko dain ada kar diya to bari ho gaya. [Aalamgiri]

Mas'alah-25:- Jiske zimme dain (qarz) tha woh mar gaya aur waaris ko ma'lloom na tha ke uske zimme dain hai taake tarka (wiraasat) se ada kare, usne tarka ko kharch kar daala to waaris se dain ka muwaakhaza (badla) nahiñ hoga aur agar waaris ko ma'lloom hai ke mayyit ke zimme dain hai to us par ada karna waajib hai aur agar waaris ko ma'lloom tha magar bhool gaya, is wajah se ada na kiya, jab bhi aakhirat mein muwaakhaza (giraft) nahiñ. Wadee'at (amaanat) ka bhi yahi hukm hai ke bhool gaya aur jiski cheez thi use nahiñ di to muwaakhaza nahiñ. [Aalamgiri]

Mas'alah-26:- Madyoon aur Daain ja rahe the raaste mein daaku'on ne ghera, madyoon yeh chaahta hai ke usi waqt mein dain (qarz) ada kardun taake daaku iska maal chheene aur main bach jaaun, aaya is haalat mein Daain lene se inkaar kar sakta hai ya usko lena hi hoga?. Faqeeh Abul Lais (رحمه الله تعالى) yeh farmate hain ke: daain lene se inkaar kar sakta hai. [Aalamgiri]

Mas'alah-27:- Kisi ne kaha fulaan shakhs ki kuch cheezein maine khaali hain, use 5 rupiye de dena woh na ho to uske waaris ko dena waaris na ho to khairaat kar dena, us shakhs ki sirf bibi hai koi doosra waaris nahiñ hai agar 'aurat yeh kehti hai ke mera dain-e-maher iske zimme hai jab to rupiye usi ko diye jayein, warna sirf use chahaarum diya jaye ya'ni sawa-rupiya jabke 'aurat yeh kahe ke uski koi aulaad na thi. [Aalamgiri]

Mas'alah-28:- Agar jaan maal aabru ('izzat) ka andesha (khauf) hai unke bachaane ke liye rishwat deta hai ya kisi ke zimme apna haq hai jo baghair rishwat diye wasool nahiñ hoga aur yeh is liye rishwat deta hai ke mera haq wasool ho jaye yeh dena jaaiz hai ya'ni dene wala gunaah-gaar nahiñ magar lene wala zaroor gunaah-gaar hai usko lena jaaiz nahiñ.

Isi tarah jin logon se zubaan-daraazi ka andesha ho jaise baaz lucche shohde (shareer/bad-ma'aash) aise hote hain ke sar-e-baazaar kisi ko gaali de dena ya be-aabru kar dena (ya'ni be-'izzat kar dena) unke nazdeek ma'mooli baat

hai, aisoñ ko is liye kuch de dena taake aisi harkateiñ na kareiñ ya baaz shu'ara aise hote haiñ ke unheñ agar na diya jaye, to mazammat meñ qaseede keh daalte haiñ unko apni aabru bachaane aur zubaan-bandi ke liye kuch de dena jaaiz hai. [Raddul-Muhtaar; Durr-e-Mukhtar]

Mas'alah-29:- Bhed bakriyoñ ke charwaahe ko is liye kuch de dena ke woh jaanwaroñ ko raat meñ iske khet meñ rakhega kyuñ ke is se khet durust ho jaata hai, yeh na-jaaiz va rishwat hai agarche yeh jaanwar khud charwaahe ke hoñ aur agar kuch dena nahiñ thahra hai jab bhi na-jaaiz hai kyuñ ke is mauqe' par 'urfan diya hi karte haiñ, to agarche dena shart nahiñ magar mashroot (shart) hi ke hukm meñ hai.

Iske jawaaz ki yeh soorat ho sakti hai ke maalik se un jaanwaroñ ko aariyat le le aur maalik charwaahe se yeh keh de ke tu uske khet meñ jaanwaroñ ko raat meñ thahraana. Ab agar charwaahe ko ehsaan ke taur par dena chaahe to de sakta hai na-jaaiz nahiñ aur agar maalik ke kehne ke baa'd bhi charwaaha maangta hai aur jab tak use kuch na diya jaye thahraane par raazi na ho, to yeh phir na-jaaiz va rishwat hai. [Aalamgiri]

Mas'alah-30:- Baap ko uska naam le kar pukaarna makrooh hai, ke yeh adab ke khilaaf hai. Isi tarah 'aurat ko yeh makrooh hai, ke shauhar ko naam le kar pukaare. [Durr-e-Mukhtar] Baaz jaahiloñ meñ yeh mashhoor hai ke 'aurat agar shauhar ka naam le le to nikah toot jaata hai, yeh ghalat hai shayad ise is liye gadha ho ke is dar se ke Talaq ho jayegi shauhar ka naam na legi.

Mas'alah-31:- Marne ki 'aarzu karna aur uski du'a maangna makrooh hai, jabke kisi dunyawī takleef ki wajah se ho, maslan: tangi se basar-auqaat hoti hai ya dushman ka andesha hai maal jaane ka khauf hai aur agar yeh baateiñ na hoñ balke logoñ ki haalateiñ kharaab ho gayiñ maa'siyat (gunaah) meñ mubtala haiñ ise bhi andesha hai ke gunaah meñ pad jayega to aarzu-e-maut makrooh nahiñ. [Aalamgiri]

Mas'alah-32:- Zal-zala ke waqt makaan se nikal kar baahar aajaana jaaiz hai. Isi tarah agar deewaar jhuki hui hai girna chaahti hai, uske paas se bhaagna jaaiz hai. [Aalamgiri]

Mas'alah-33:- Taa'woon jahañ ho wahañ se bhaagna jaaiz nahiñ aur doosri jagah se wahañ jaana bhi na chahiye. Iska matlab yeh hai ke jo log kamzor e'tiqaad ke hoñ aur aisi jagah gaye aur (taa'woon mein) muftala ho gaye, unke dil mein baat aayi ke yahañ aane se aisa hua, na aate to kaahe ko is bala mein padte aur bhaagne mein bach gaya, to yeh khayaal kiya ke wahañ hota to na bachta bhaagne ki wajah se bacha, aisi soorat mein bhaagna aur jaana donoñ mamnu'.

Taa'woon ke zamaane mein awaam se aksar isi qism ki baatein sunne mein aati haiñ aur agar uska 'aqeeda pakka hai jaanta hai ke jo kuch muqaddar mein hota hai wahi hota hai, na wahañ jaane se kuch hota hai na bhaagne mein faaida pahunchta hai to aise ko wahañ jaana bhi jaaiz hai, nikalne mein bhi harj nahiñ, ke isko bhaagna nahiñ kaha jayega aur hadees mein mutlaqaan nikalne ki mumaana'at nahiñ balke bhaagne ki mumaana'at hai.

Mas'alah-34:- Kaafir ke liye maghfirat ki du'a hargiz-hargiz na kare, hidaayat ki du'a kar sakta hai. [Aalamgiri]

Mas'alah-35:- Ek shakhs mara jiska kaafir hona ma'loom tha, magar ab ek musalman uske musalman hone ki shahaadat deta hai uske janaaze ki namaaz padhi jayegi aur musalman mara aur ek shakhs uske murtad (islaam se phira hua) hone ki shahaadat deta hai, to mahaz uske kehne se use murtad (mardood) nahiñ qaraar diya jayega aur janaaze ki namaaz tark nahiñ ki jayegi. [Aalamgiri]

Mas'alah-36:- Makaan mein parind ne ghonsla lagaaya aur bacche bhi kiye, bichhaune aur kapdon par beet girti hai, aisi haalat mein ghonsla bigadna aur parind ko bhaga dena nahiñ chahiye, balke us waqt tak intizaar kare ke bacche bade ho kar ud jayein. [Aalamgiri]

Mas'alah-37:- Jima' (hambistari) karte waqt kalaam (baat) karna makrooh hai aur tulu'-e-fajr se namaaz-e-fajr tak balke tulu'-e-aaftaab tak khair ke siwa doosri baat na kare. [Aalamgiri]

Mas'alah-38:- Maah-e-Safar ko log manhoos jaante haiñ usme shaadi-biyaah nahiñ karte ladkiyon ko rukhsat nahiñ karte aur bhi is qism ke kaam karne se parhez karte haiñ aur safar karne se gurez karte haiñ, khusoosan maah-e-

safar ki ibtidaayi 13 taareekheĩn bahut ziyada nahs (manhoos) maani jaati haiĩ aur unko 13-tezi kehte haiĩ yeh sab jahaalat ki baateĩn haiĩ.

Hadees meĩn farmaya ke: "Safar koi cheez nahiĩ." Ya'ni logoĩn ka ise manhoos samajhna ghalat hai. Isi tarah zee-qa'dah ke mahine ko bhi bahut log bura jaante haiĩ aur usko khaali ka mahina kehte haiĩ yeh bhi ghalat hai aur har maah (mahine) meĩn 3, 13, 23, 8, 18, 28 ko manhoos jaante haiĩ yeh bhi laghw-baat (bekaar-baat) hai.

Mas'alah-39:- Qamar-dar-'aqrab ya'ni chaand jab burj-e-'aqrab meĩn hota hai to safar karne ko bura jaante haiĩ aur nujoomi (astrologer) ise manhoos bataate haiĩ aur jab burj-e-asad meĩn hota hai to kapde qata' (cutting) karaane aur silwaane ko bura jaante haiĩ. Aisi baatoĩn ko hargiz na maana jaye, yeh baateĩn khilaaf-e-shara' aur nujoomiyoĩn ke dhakosle (dhoke) haiĩ.

Mas'alah-40:- Nujoom (astrology) ki is qism ki baateĩn jinme sitaaroĩn ki taasiraat bataayi jaati haiĩ, ke fulaaĩn sitaara tulu' karega to fulaaĩn baat hogi, yeh bhi khilaaf-e-shara' hai. Is tarah nachhattaroĩn ka hisaab ke fulaaĩn nachhattar se baarish hogi yeh bhi ghalat hai, hadees meĩn is par sakhti se inkaar farmaya.

Mas'alah-41:- Maah-e-Safar ka aakhir chaar-shamba hindustan meĩn bahut manaaya jaata hai, log apne kaarobaar band kar dete haiĩ, sair va tafreeh va shikaar ko jaate haiĩ, pooriyaaĩn pakti haiĩ aur nahaate dhote khushiyaaĩn manaate haiĩ aur kehte yeh haiĩ ke **Huzoor-e-Aqdas** (ﷺ) ne is roz ghushl-e-sehat farmaya tha aur bairoon-e-madina-e-tayyiba sair ke liye tashreef le gaye the. Yeh sab baateĩn be-'asl haiĩ, balke in dinoĩn meĩn **Huzoor-e-Akram** (ﷺ) ka marz shiddat ke saath tha, woh baateĩn khilaaf-e-waaqe' haiĩ.

Aur baaz log yeh kehte haiĩ ke is roz balaayeĩn aati haiĩ aur tarah-tarah ki baateĩn bayaan ki jaati haiĩ sab be-suboot haiĩ, balke hadees ka yeh irshaad: "لا صفر" ya'ni safar koi cheez nahiĩ. Aisi tamaam khuraafaat ko radd karta hai.

Mas'alah-42:- Ek shakhs ne kisi ko aziyyat (takleef) pahunchaai us se mu'aafi maangna chaahta hai magar jaanta hai ke abhi use ghussa hai mu'aaf

nahin karega, lihaaza mu'aafi maangne mein taakheer ki is taakheer mein yeh ma'zoor nahin. Zaalim ne mazloom ko baar-baar salaam kiya aur woh jawaab bhi deta raha aur uske saath acchi tarah pesh aaya yahaan tak ke zaalim ne samajh liya ke ab woh mujh se raazi ho gaya, yeh kaafi nahin hai balke mu'aafi maangni chahiye. [Aalamgiri]

Mas'alah-43:- 'Amaama khade ho kar baandhe aur paajaama baith kar pehne. Jisne iska 'ulta kiya woh aise marz (bimaari) mein mubtala hoga jiski dawa nahin.

Mas'alah-44:- Kapda pehne to daahine (right side) se shuru' kare ya'ni pehle dahni aasteen ya dahne paainche mein daale phir baayein mein.

Mas'alah-45:- Paajaame ka takiya (pillow) na banaaye ke yeh adab ke khilaaf hai aur 'amaama ka bhi takiya na banaaye. [Aa'la Hazrat]

Mas'alah-46:- Bail par sawaar hona aur us par bojh laadhna aur gadhe se hal jotna jaaiz hai ya'ni yeh zaroor nahin ke bail se sirf hal jotne ka kaam liya jaye us par bojh na laadha jaye aur gadhe par sirf bojh hi laadha jaye hal na jota jaye. [Durr-e-Mukhtar]

Mas'alah-47:- Jaanwar se kaam lene mein yeh lihaaz zaroori hai ke uski taaqat se ziyada kaam na liya jaye. Itna na liya jaye ke woh museebat mein pad jaye jitna bojh utha sakta hai utna hi us par laadha jaye ya jitni door ja sake wahiin tak le jaaya jaye ya jitni der tak kaam karne ka mutahammil ho sake (ya'ni jitni der kaam karne par qadir ho) utna hi liya jaye. Baaz yakka taanga waale itni ziyada sawaariyaan bitha lete haiin ke ghoda museebat mein pad jaata hai yeh na-jaaiz hai aur yeh bhi zaroor hai ke bila-wajah jaanwar ko na maare aur sar ya chehre par kisi haalat mein hargiz na maare ke yeh bil-'ijma na-jaaiz hai. Jaanwar par zulm karna zimmi kaafir par zulm karne se ziyada bura hai aur zimmi par zulm karna muslim par zulm karne se bhi bura kyun ke jaanwar ka koi mu'een va madadgaar Allah (عزوجل) ke siwa nahin, us ghareeb ko is zulm se kaun bachaaye. [Raddul-Muhtaar; Durr-e-Mukhtar]

وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ۔